# SIXTH
# REPORT

FROM THE

# SELECT COMMITTEE

ON

# INDIAN TERRITORIES:

*TOGETHER WITH THE*

PROCEEDINGS OF THE COMMITTEE,

MINUTES OF EVIDENCE,

AND APPENDIX.

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*Ordered, by* The House of Commons, *to be Printed,*
8 *August* 1853.

897.

*Lunæ,* 15° *die Novembris,* 1852.

*Ordered,* THAT a Select Committee be appointed to inquire into the Operation of the Act 3 & 4 Will. 4, c. 85, for effecting an Arrangement with the East India Company, and for the better Government of Her Majesty's Indian Territories till the 30th day of April 1854.

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*Martis,* 16° *die Novembris,* 1852.

Committee nominated of—

Mr. Herries.
Mr. Chancellor of the Exchequer.
Lord John Russell.
Mr. Baring.
Sir Charles Wood.
Mr. Baillie.
Mr. Gladstone.
Mr. Newdegate.
Mr. Labouchere.
Sir James Graham.
Mr. Alderman Thompson.
Sir William Molesworth.
Sir Robert Harry Inglis.
Viscount Jocelyn.
Mr. Cobden.
Mr. Hardinge.
Mr. Milner Gibson.
Mr. Mangles.
Sir James Hogg.
Mr. Hume.
Mr. Bankes.
Mr. Vernon Smith.
Mr. Robert Hildyard.
Mr. James Wilson.
Mr. Spooner.
Mr. Keogh.
Mr. Macaulay.
Lord Stanley.
Mr. Robert Clive.
Mr. Edward Ellice.
Viscount Palmerston.

*Ordered,* THAT the Committee have power to send for Persons, Papers, and Records.

*Ordered,* THAT Five be the Quorum of the said Committee.

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*Veneris,* 18° *die Februarii,* 1853.

*Ordered,* THAT Mr. Wilson be discharged from further attendance on the Committee, and that Lord John Russell, Sir Charles Wood, Sir George Grey, Sir Thomas Maddock, Mr. Chichester Fortescue, Mr. Cardwell, Mr. John Elliot, and Mr. Lowe be added thereto.

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*Martis,* 22° *die Februarii,* 1853.

*Ordered,* THAT Mr. Chichester Fortescue be discharged from further attendance on the Committee, and that Mr. John Fitzgerald be added thereto.

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*Jovis,* 28° *die Aprilis,* 1853.

*Ordered,* THAT the Committee have power to Report the Minutes of Evidence taken before them, from time to time, to The House.

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*Lunæ,* 2° *die Maii,* 1853.

*Ordered,* THAT the Report of the Select Committee on Indian Territories of last Session, and copy of the Report of the Select Committee of the House of Lords on the same subject (communicated 1st December) be referred to the Committee.

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# SIXTH REPORT.

THE SELECT COMMITTEE appointed to inquire into the Operation of the Act 3 & 4 Will. 4, c. 85, for effecting an Arrangement with the EAST INDIA COMPANY, and for the better Government of Her Majesty's INDIAN TERRITORIES till the 30th day of April 1854, and to whom several Petitions, and the Report of the Committee on Indian Territories of last Session, and also the Report of the Committee of the House of Lords on the same subject, were referred, and who were empowered to Report the MINUTES OF EVIDENCE taken before them, from time to time, to The HOUSE:—HAVE made further progress in the Matters to them referred, and have agreed to the following REPORT:—

YOUR COMMITTEE have taken further Evidence upon the subject referred to their consideration.

They have, in the course of the Session, already made Five Reports of Evidence, and having now examined Witnesses on all the heads into which the inquiry was originally distributed, they have agreed to make a further Report, containing the remainder of the Evidence which has been taken before them.

The late period of the Session to which their examination has been protracted renders it impossible for Your Committee to enter upon that careful consideration of the Evidence which would justify them in reporting their opinion to The House on the important subject with which they have been entrusted.

8 *August* 1853.

# PROCEEDINGS OF THE COMMITTEE.

*Lunæ*, 18° *die Julii*, 1853.

MEMBERS PRESENT:

Mr. THOMAS BARING in the Chair.

Sir R. H. Inglis.
Sir T. H. Maddock.
Mr. Elliot.
Mr. Hume.
Mr. J. Fitzgerald.
Mr. Mangles.
Sir J. W. Hogg.
Mr. Vernon Smith.

Mr. *Wilson* examined.

Mr. *Macpherson* further examined.

Mr. *Marshman* further examined.

[Adjourned till Thursday next, at Quarter before One.

*Jovis*, 21° *die Julii*, 1853.

MEMBERS PRESENT:

Mr. THOMAS BARING in the Chair.

Mr. John Fitzgerald.
Sir T. H. Maddock.
Sir C. Wood.
Mr. Hume.
Mr. Spooner.
Mr. Mangles.
Mr. Vernon Smith.
Mr. Elliot.
Sir R. H. Inglis.
Sir J. W. Hogg.
Mr. Hardinge.
Mr. R. H. Clive.
Mr. Ellice.
Mr. Bankes.

Mr. *Marshman* further examined.

[Adjourned till Monday next, at Quarter before One.

*Lunæ*, 25° *die Julii*, 1853.

MEMBERS PRESENT:

Mr. THOMAS BARING in the Chair.

Mr. Spooner.
Mr. Vernon Smith.
Mr. Elliot.
Sir J. W. Hogg.
Mr. Mangles.
Sir T. H. Maddock.
Sir C. Wood.
Mr. Hume.
Mr. R. H. Clive.

Mr. *Halliday* further examined.

Mr. *Martin* examined.

[Adjourned till Thursday next, at Quarter before One.

## *Jovis*, 28° *die Julii*, 1853.

MEMBERS PRESENT:

Mr. THOMAS BARING in the Chair.

Mr. Spooner.
Sir R. H. Inglis.
Mr. Mangles.
Mr. Hardinge.
Sir J. W. Hogg.
Mr. Elliot.
Mr. Vernon Smith.
Mr. Newdegate.
Sir C. Wood.
Mr. Hume.

Motion made (Mr. *Vernon Smith*), "That this Committee, after the examination of the witnesses already summoned, do close their inquiry, and make a further Report of the Evidence to The House," put. Committee divided:

| Ayes, 3. | Noes, 6. |
|---|---|
| Mr. Newdegate. | Sir C. Wood. |
| Mr. Vernon Smith. | Mr. Elliot. |
| Mr. Spooner. | Sir R. H. Inglis. |
| | Mr. Hardinge. |
| | Mr. Mangles. |
| | Sir J. W. Hogg. |

Mr. *Martin* further examined.

Rev. Mr. *Tucker* examined.

Mr. *Baring* having vacated the Chair,

Motion made (Mr. *Hume*), and question, "That Sir Charles Wood do take the Chair," put, and agreed to.

Sir *Charles Wood* accordingly took the Chair.

[Adjourned till Monday next, at Quarter before One.

## *Lunæ*, 1° *die Augusti*, 1853.

MEMBERS PRESENT:

Sir CHARLES WOOD in the Chair.

Sir J. W. Hogg.
Mr. Elliot.
Sir T. H. Maddock.
Mr. Hardinge.
Mr. Newdegate.
Viscount Jocelyn.
Sir R. H. Inglis.
Mr. J. Fitzgerald.
Mr. Lowe.
Mr. Mangles.
Mr. Spooner.

Dr. *Cahill*, M. D., examined.

Rev. Dr. *Kennedy* examined.

Right Rev. Dr. *Whelan* examined.

Rev. *William Strickland* examined.

Rev. *Ignatius Persico* examined.

[Adjourned till Wednesday next, at Quarter before One.

## *Mercurii*, 3° *die Augusti*, 1853.

MEMBERS PRESENT:

Sir C. WOOD in the Chair.

| | |
|---|---|
| Mr. Spooner. | Mr. Lowe. |
| Mr. Elliot. | Sir T. H. Maddock. |
| Sir R. H. Inglis. | Mr. Hardinge. |

Right Rev. Dr. *Carr*, late Bishop of Bombay, examined.

[Adjourned till Thursday, To-morrow, at Quarter before One.

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## *Jovis*, 4° *die Augusti*, 1853.

MEMBERS PRESENT:

Sir CHARLES WOOD in the Chair.

| | |
|---|---|
| Sir C. W. Hogg. | Sir R. H. Inglis. |
| Mr. Lowe. | Mr. Elliot. |
| Sir T. H. Maddock. | Mr. Mangles. |

Lieutenant-Colonel *Jacob* examined.

Major *Rolandson* examined.

Rev. Dr. *Bryce* examined.

Adjourned till Monday, at Quarter before One.

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## *Lunæ*, 8° *die Augusti*, 1853.

MEMBERS PRESENT:

Sir C. WOOD in the Chair.

| | |
|---|---|
| Sir R. H. Inglis. | Mr. Mangles. |
| Mr. Fitzgerald. | Mr. Hardinge. |
| Sir J. W. Hogg. | Mr. Spooner. |
| Mr. Elliot. | |

Rev. *J. Leechman* examined.

Rev. *B. Rice* examined.

Rev. *J. Kennedy* examined.

Rev. Dr. *Charles* examined.

Mr. *E. D. Bourdillon* examined.

Remainder of Evidence ordered to be reported.

Draft Report read, and agreed to, as follows:

"Your Committee have taken further evidence upon the subject referred to their consideration.

"They have, in the course of the Session, already made five Reports of Evidence, and having now examined witnesses on all the heads into which the inquiry was originally distributed,

tributed, they have agreed to make a further Report, containing the remainder of the Evidence which has been taken before them.

"The late period of the Session to which their examination has been protracted renders it impossible for Your Committee to enter upon that careful consideration of the Evidence which would justify them in reporting their opinion to The House on the important subject with which they have been entrusted."

Chairman ordered to Report.

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## EXPENSES OF WITNESSES.

| NAME of WITNESS. | Profession or Condition. | By what Member of Committee Motion made for Attendance of the Witness. | Date of Arrival. | Date of Discharge. | Total Number of Days in London. | Number of Days under Examination by Committee, or acting specially under their Orders. | Expenses of Journey to London and back. | Expenses in London. | TOTAL Expenses allowed to Witness. |
|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | £. s. d. | £. s. d. | £. s. d. |
| William Burlton - - | Lieut-Col., Army - | - - - | 4 Mar. | 5 Mar. | 2 | 1 | 3 - - | 2 2 - | 5 2 - |
| T. Staunton Cahill - - | M. D. - - - | Mr. Fitzgerald | 29 July | 1 Aug. | 4 | 1 | 7 10 - | 12 12 - | 20 2 - |
| Joseph Kennedy - - | D. D. - - - | Ditto - | 30 - | 1 - | 3 | 1 | 9 14 - | 3 3 - | 12 17 - |
| Right Rev. Dr. Whelan - | - - Roman-catholic Bishop. | Ditto - | 30 - | 1 - | 4 | 1 | 8 - - | 4 4 - | 12 4 - |
| I. Persico - - - | - - Roman-catholic Priest. | Ditto - | 30 - | 1 - | 3 | 1 | 11 - - | 3 3 - | 14 3 - |
| William Strickland - - | Ditto - - - | Ditto - | 30 - | 1 - | 3 | 1 | 11 - - | 3 3 | 14 3 - |
| | | | | | | | | £. | 78 11 - |

# LIST OF WITNESSES.

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# MINUTES OF EVIDENCE.

*Lunæ*, 18° *die Julii*, 1853.

MEMBERS PRESENT.

| | |
|---|---|
| Mr. Baring. | Mr. Elliot. |
| Mr. Fitzgerald. | Mr. Hume. |
| Sir R. H. Inglis. | Sir J. W. Hogg. |
| Sir T. H. Maddock. | Mr. Vernon Smith. |
| Mr. Mangles. | |

THOMAS BARING, Esq., in the Chair.

*Horace Hayman Wilson*, Esq., A. M., F. R. S., called in; and Examined.

*H. H. Wilson*, Esq. A.M., F.R.S.

18 July 1853.

8433. *Chairman.*] WILL you state to the Committee what opportunities you had for forming an opinion with respect to native education when you were in India, and what opportunities you have had since your return from India?—I always took a great personal interest in the subject, and when the first arrangements were instituted, I had a share in them. I took part in the formation of the School-book Society, the School Society, and the Committee for the foundation of the Hindu College. When I went to Benares, I was appointed a member of a committee for reorganising the Sanscrit College of Benares. That was in 1820. On my return to Calcutta, I was appointed a member of a committee for establishing a Sanscrit College in Calcutta; and in 1823, when the Committee of Public Instruction was formed, I was appointed junior member and Secretary, in which capacities I was a member of several committees of management of the Sanscrit College and the Madressa, and was also elected by the native managers of the Hindu College, a member of the management, and vice-president of the council: I was also appointed, on the part of the Government, visitor to the Hindu College. During the latter part of my residence in Calcutta, till 1832, I continued junior member and secretary of the Committee of Public Instruction. Since my return, I have been in communication with persons interested in the subject, and have been in the habit of receiving reports of the different committees which have been sent to me by the committees knowing the interest I took in the subject. From my position in the India House, I have had an opportunity of seeing the correspondence on the subject, and have been employed in fact to prepare education drafts for some years past, so that I have had opportunities of knowing what has been going on since 1832, as well as before that time.

8434. The object of the Committee, as you are aware, is to inquire into the progress which has been made in the system of education in India since the last Act of 1833, and what measures are now either in contemplation, or in a state of advancement. Will you state, referring to the evidence which you gave in another place, and which will be laid before this House, whether you have anything to add which will illustrate the views which you then expressed?—I do not think any material changes have been made since 1833 in the principles upon which native education has been conducted. The views which were adopted by the Committee of Public Instruction, when it was first formed, have in a great measure regulated the proceedings which have been since pursued. It has been sometimes asserted that a material change has been made by the greater

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importance which has been given, particularly to English instruction; that before 1833 the bias of the Committee was strongly in favour of native education through native establishments, and that English was comparatively discountenanced. That statement is totally unfounded, for the encouragement which was given to English education was much greater than that which was given to the native seminaries, and has only been modified in degree, and not in principle, since that period. The views of the Education Committee as they were originally acted on were published in a report that was published in Calcutta about the year 1830 or 1831. The letter which they wrote upon that occasion to the Government sets forth their views. I should suggest, if I may be permitted, that that letter should be put on record as part of my evidence, And further, that the letter which was written by the Home authorities in 1830 taking a review of all that had been done by the Committee, should also be recorded as giving a view of the actual state of education at that period, with the decided approbation of the authorities at home. (*The Witness delivered in the same. They are printed at the close of his evidence.*) In 1835 a new order was published by the Government, laying down for the first time as a principle the exclusive encouragement of English education. That was considered to be an act of injustice towards the native establishments, and also to be ill calculated to extend the education of the natives in the widest possible direction. No objection of course was started to the extension of English education as widely as possible; but there was a very strong objection taken to the application of all the available funds to the purpose of encouraging English education only. The order was obviously unadvisable, and it was considerably modified. In fact, its spirit was totally changed by the subsequent measures of the Government, by which it was determined that all funds which had been previously appropriated to native education should be left uninterfered with, and that whatever additional funds were required for the purpose of giving instruction in English should be supplied from an additional grant. The additional grant was accordingly made, and the native colleges were left with the same means that they had before. There was an alteration made in regard to one part of the allowances. It has always been part of the native system to provide subsistence-money for the native scholar; small monthly stipends were given to the pupils of the native colleges, the Sanscrit College, and the Madressa. It was determined in 1835, that those stipends should be abolished, but at a subsequent period that was in some degree compensated by the establishment of scholarships in the different colleges which were given to the students, and which in some degree took the place of the stipends which had been previously given. It was said that the stipends were a bribe to induce the natives to learn what they would not learn without some such remuneration. The statement was not correct: in fact, similar means of encouragement are resorted to in other countries; there are scholarships and fellowships and endowments of various kinds in this country, as well as in India. The subsistence and clothing of parish schools are very analogous to the stipends which were granted to the scholars of the Hindu and Mohammadan colleges, for although they were the children of the respectable and literary classes, they were the children of poor people who had not the means of maintaining them without some such assistance. At the same time the result has shown that they were not induced by those stipends alone to attend the colleges, for the numbers down to the latest date have very considerably increased, notwithstanding this partial discouragement.

8435. Sir *T. H. Maitland.*] I presume the difference is, that the present scholarships are competed for, and are precisely like exhibitions or scholarships given at the universities as rewards to students in some of the colleges?—Yes; they are given to the ablest scholars; but the former principle was the support of the students as a matter of charity. Scholarships might have been given upon the same principle then as they are now, in addition to the stipends; the stipends were of small amount, and were given to the natives in place of subsistence. It was not possible to feed the boys either in the Mohammadan or the Hindu college, and therefore in place of their subsistence a small money grant was made to them. It had always been the custom in the native system that the pupils should be supported as well as taught, and their poverty rendered it expedient to give them some assistance; the system also had this advantage, that it attracted scholars from various parts of the country; it did not confine the benefits of the education given at those establishments to the inhabitants of the

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the Presidency towns; at the Sanscrit College, for example, it was a rule that not more than one-third of all the stipends should be given to the inhabitants of Calcutta, two-thirds being reserved for the students from the Mofussil, in order to induce boys to come from a distance, which had the advantage of diffusing more widely the benefits of instruction, and also of spreading a knowledge of the liberality of the Government more extensively throughout the provinces.

8436. Do you consider the change which has been made in that system to be beneficial or otherwise?—I should not have thought it beneficial except that as I just now mentioned the advantages of the education which is given are so great, that the numbers of the scholars have increased, notwithstanding the abolition of stipends; it does not therefore appear to be necessary to renew them.

8437. Mr. *Mangles.*] Of what education are you speaking?—Particularly in the Madressa; the number of students of the Madressa has largely increased; there are above 150 students in 1851 more than there were in 1832; the number in the Sanscrit College has also increased.

8438. Do they teach English in the Madressa?—There is an English class attached to the Madressa; but the pupils do not make much progress; a great mistake was made in the formation of the English class at the Madressa; it was thrown open to all the Mohammadans in Calcutta: the consequence was, that a very inferior class of scholars attended, particularly the sons of domestic servants, who only just wanted to learn a little English so as to be able to keep their accounts; this had the result of rather deterring students on the foundation of the Madressa, who were intended to be Arabic and Persian scholars, from joining the English class. There were some, however, who made themselves respectable English scholars; there was one young man who went up the country with Lord William Bentinck, who was a pupil of the Mohammadan College, who was a good English as well as a good Arabic scholar.

8439. It was argued, was it not, that there could not be a great thirst for either Sanscrit or Arabic learning, when it was necessary to pay students for studying those languages?—It was not necessary; it was only expedient, or rather it was only charitable so to do. It was the custom of the country, and it was desirable with reference to the poverty of the people, but that it was not absolutely necessary has been shown by the increased numbers attending at the establishment since the abolition of the payment.

8440. *Chairman.*] What is the proportion of those who receive stipends compared with those who do not receive them?—Stipends are now abolished; but instead of those stipends the best scholars receive allowances in the shape of scholarships.

8441. What is the proportion of those who have scholarships compared with those who have none?—Perhaps not above one-fourth receive scholarships; scarcely so large a proportion.

8442. Will you state to the Committee how the Education Committee was formed, and of whom it was composed?—The Education Committee, when first formed, consisted of some of the most distinguished members of the civil service; Mr. John Herbert Harrington was the president, Mr. Bayley, Mr. Holt Mackenzie, Mr. Prinsep, Mr. Stirling, Mr. Sutherland, Mr. Byam Martin, Mr. Larkins, and myself, formed the original committee.

8443. Over what funds had that committee control?—At that time the funds which they had under their management were appropriations which were made to the different establishments; 20,000 rupees a year appropriated to the Benares College, which had been given by Mr. Duncan; 30,000 rupees a year to the Mohammadan College at Calcutta, which had been given by Warren Hastings; 25,000 rupees to the Sanscrit College at Calcutta, which was the act of Lord Amherst's Government. They had also charge of the grant which was made by the charter of 1813, amounting to a lac of rupees per annum, which, up to the time of the appointment of the committee, had never been applied to any purpose of education; it was then considered to have accumulated; a portion of it was expended upon the construction of the buildings of the Hindu and Mohammadan colleges; the rest was invested in Government securities, and the interest has been since carried to the credit of the general fund; that, of course, at that time was but a small amount; subsequent grants have been made from different sources, and the expenditure has been increased so that the actual disbursements for 1850–51 exceed 100,000*l.*

8444. Can

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8444. Can you state the aggregate sum applied to the purposes of education in 1833, and the sum which is now applied to the same object?—In 1833 the amount was 27,000*l.*; it is now above 100,000*l.* From private sources there were about 5,000*l.* available in 1833, which, being deducted from the 27,000 *l.*, would leave 22,000 *l.*

8445. Have you a statement which you can put in, showing the details in 1851-52?—Yes.

[*The same was delivered in, and is as follows:*]

**Disbursements** and Appropriations on account of Native Education.

| | | | *Rs.* |
|---|---|---|---|
| Lower Provinces actual disbursements, 1851–52 | | | 5,26,650 |
| North Western Provinces, ditto 1850–51 | | | 1,90,350 |
| Appropriation, North Western Provinces for village schools | | | 50,000 |
| Annual appropriation, Madras | | | 50,000 |
| Bombay actual disbursements, 1851–52 | | | 1,97,830 |
| Appropriation, Scindh | | | 10,000 |
| Appropriation, Satara | | | 7,000 |
| **Total** disbursements and appropriations *Rs.* | | | 10,31,830 |
| **Deduct** Funds from Private Sources, School Fees, &c. | | | |
| | | *Rs.* | |
| Lower provinces, tuition fees, 1851-52 | | 77,000 | |
| Mohammad Mohsin's bequest | | 47,316 | |
| N. W. Provinces, bequests and fees about | | 23,000 | |
| Bombay, Interest, Elphinstone, and other contributions | *Rs.* 20,460 | | |
| School fees, 1851-52 | 15,390 | | |
| | | 35,850 | |
| | | | 1,83,166 |
| *Rs.* | | | 8,48,664 |

Balance provided by the public revenue, *Rs.* 8,48,664, say £. 85,000.

8446. Had the Committee of Public Instruction any power of acting without reference to the Home Government?—They reported all their proceedings to the local governments; they did not correspond directly with the Home Authorities, except through the local governments.

8447. Did they recommend any increase of the funds to be applied to education?—There was no formal application to that effect; it was the result of their measures and their recommendations, feeling the necessity of carrying their views into operation.

8448. Were these recommendations well received by the Government?—Always most liberally.

8449. There was no impediment placed in the way of the Committee of Public Education?—None. With the exception that the Government had at times some fancies of its own, the recommendations of the Education Committee were always promptly attended to.

8450. From your experience, do you consider that the study and the knowledge of the English language has much increased since 1833?—In particular directions it has; it has increased at the Presidencies, and in one or two of the principal towns; but I do not think it has increased to the extent that is sometimes supposed. There has been a great deal of exaggeration as to the spread of English education. In Bengal there have been additional colleges established, as at Hooghly, at Dacca, and at Kishnaghur; and many of the senior scholars at those colleges, as well as at the Hindu College of Calcutta, acquire great proficiency in the English language, and particularly in the mathematical sciences; but as regards the schools in the country, where English is taught, of course upon an inferior scale, I do not think much real progress has been made by the students at those seminaries. And there is also another remark to be made: we must not suppose that the great proficiency which is attained by the senior students of those colleges is shared in by all the scholars; such high proficiency is attained by comparatively few. The greater number of the scholars attend the schools and colleges merely with a view to the acquirement of as much English as shall enable them to gain a livelihood in the situation of copying clerks, and they do not remain long enough either in the schools or colleges to acquire such an amount of proficiency as shall make them really good English scholars. The great mass of the young men attending the colleges are not good English scholars. There are a considerable portion of them who are so; but it is a great mistake to suppose that they are all good English scholars, or that they carry with them such a knowledge of English into ordinary life as to make it their own language. Even those who attain some proficiency rarely cultivate English after they leave college, unless it is in connexion with situations that they may happen to hold. It has been said that you would not find, notwithstanding the many years that the Hindu College has been in existence, 300 individuals in and about Calcutta capable of following the proceedings of a suit at law in English.

8451. With respect to those who have attained proficiency in the English language, do you consider them very superior in character and practically useful acquirements to those who have not?—No, I confess I do not. In point of character, I think they have an advantage. They acquire, from their English instruction, a higher tone of principle and of feeling than they do at the native colleges; but I do not think they acquire any intellectual superiority. On the contrary, taking them as a body, I should say that the cleverest men, and the men who are most fit for public business, will be found among the pupils of the native seminaries The close attention which their system of instruction requires to particular subjects of study, gives more power of application to the mind, than our more desultory system of English study. There are a number of the young men who leave the English colleges who are no doubt very talented, and who make very good public servants, but I do not think there is any superiority; I do not believe that they would make better Sudder Amins, for instance, than those who are educated either at the Madressa or the Sanscrit college.

8452. Do you consider that it would be desirable to extend instruction in the English language by further measures, and by an application of more money than is now devoted to that object?—Not in English only. The extension of education generally requires a more liberal supply of money. Money might be laid out to great advantage, but not exclusively for the study of English; the people do not want English beyond the Presidencies. What has a young man in the villages of the Mofussil to do with English? The great mass of the people cannot be taught English; they have no necessity for it, and they have not time to give to the acquirement of it. The study of English requires a great number of years of application. You cannot make an English scholar at a Hindu college in less than 10 or 12 years. The people at large cannot afford to give so much time to education in India, any more than in this country. What is more wanted is the education of the mass of the people. That which they need to receive is practical instruction in reading, writing, accounts, and such knowledge as shall enable them to take care of their own interests. That object has not hitherto been sufficiently provided for. There is a great want of the means of instructing the people generally in their own languages; for they do require to be instructed even in their own languages. It is observed in the last report, that it is quite astonishing, in Bengal, for instance, how ignorant even educated natives are of their own language. There are very few Bengalese who can read or can write Bengalee with any degree of correctness. The first requisite, therefore, is to improve the vernacular education of the people in the different classes, and to adapt that education to their different stations and circumstances in life. It is a mistake to attempt to apply one system of education to all the people of India. You must consider what their circumstances are, and what their wants are, and adapt your means, as much as possible, to the different demands which are made. That has been done to some extent at Bombay. There are a considerable number of vernacular schools under the Bombay Government, having in them about 10,000 scholars; vernacular schools have been established in Bengal also. It was proposed at one time to establish 100 schools in the different collectorates. I do not know why, but the Bengal Government thought it advisable to place those schools under the Board of

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of Revenue, and under the charge of the collectors of the districts; the resolution rendered it a matter of accident whether any interest was taken in them or not, and the result showed, that no great interest was taken, for the last report states only about 29 of them to be now in existence, and even in them, it is said that the study of Bengalee is in a very languishing condition. The fact is, nobody in Bengal has taken any real and sincere interest in the diffusion of vernacular education. In the North-western Provinces, a system is now on foot for carrying it to a very great extent, and there is an organised superintendence established upon a liberal scale; a civil servant has been made inspector of the local village schools, with a salary in proportion to his standing in the service of 1,000 rupees a month; something of that kind is required in Bengal, to give efficiency to the establishments for vernacular instruction. Another subject to which proper attention has not been paid, particularly since 1835, is the encouragement of the learned classes, both in the Sanscrit Colleges at Calcutta and Benares, and in the Mohammadan College, Calcutta. Those natives who are by birth and by profession literary men, are the best instruments that we can have for diffusing education throughout the country. The almost exclusive encouragement which has been given to English since 1835, has thrown the Calcutta establishments into utter neglect, so that they are by no means doing what they are quite capable of doing. At Benares, a different system has been adopted, and has been attended with the very greatest success. Under the superintendence of the present principal of the Benares College, Dr. Ballantyne, the Pundits have been taught English, and the English scholars have been taught Sanscrit, and the combination of the two has produced the most beneficial results. I have here a statement of the system in operation at the Benares College, and one example of the result in a Sanscrit "Bacon," not a translation of Bacon's *Novum Organum*, but a modification of it according to their own views; the English is a translation of the Sanscrit "Bacon," showing a most thorough familiarity with the subject. Those are the men whom it would be most desirable to interest in the cause of education, instead of treating them, as we have hitherto done, with great indifference and neglect. If the Committee will allow me, I will quote particulary the views entertained by a very able man, who was not connected with education in India, and who may, therefore, be considered as an impartial judge; I allude to the late Captain Joseph Cunningham, who was resident at Bhopaul, and was the author of a "History of the Sikhs," and a man of great knowledge of the natives. He writes in this manner: "I advocate the active employment of the classical languages," he means, Sanscrit and Arabic, "for reasons which I briefly stated (History of the Sikhs, note, page 336), but I desire them to be used in addition to the provincial tongues, and I am equally ready to give English a place in any general scheme of instruction. It is, I think, an error to limit ourselves to any one medium, and it is this unwise restriction which has led to some prejudicial partisan writing, and perhaps to a misapprehension of the question at issue on the part of the public." The note which he alludes to is this: "The Indian mind has not been saturated by the genius of the English, nor can the light of European knowledge be spread over the country until both the Sanscrit and Arabic languages are made the vehicles of instructing the learned. These tongues should be assiduously cultivated, not so much for what they contain as what they may be made the means of conveying." Again he says: "We foolishly place ourselves in a state of antagonism not only to the many we wish to instruct, but to the few who can best help us to diffuse knowledge; to the regular followers of learning, who completely sway the minds of their countrymen, and who may themselves have prejudices to overcome, but who are accessible to the truth if it be conveyed in a modest manner, and with logical or mathematical precision." After speaking of the distinction between popular belief, and the demonstrative sciences, as familiar to the Hindus, he observes: "We wholly disregard this scientific phase of the Indian mind, and seize hold of the popular or ignorant aspect for the petty purpose of depreciation." Mr. Hodgson, who wrote several letters upon the subject, speaks to the same effect: "To the people, that literature," he is speaking of the Sanscrit, "is the very echo of their heart's sweetest music, and, to their pastors, the sole efficient source of that unbounded authority which they possess; to deny the existence of that authority is idiocy, to admit it is to admit the necessity of compromise and conciliation."

8453. The Committee are to understand that your opinion is, that the vernacular and learned languages should be made the means of spreading useful information among the people, and that the object should not mainly be to promote the acquirement of English?—Precisely so. Promote English by all means, concurrently with a knowledge of the learned languages and the vernacular languages. The vernacular languages are the common dialects of the people; the learned languages are Sanscrit and Arabic. I would give equal encouragement to them, and always consider what are the circumstances and situation of the people for whom the education is intended. You cannot teach English everywhere, for you cannot get teachers. As it is, the English schools in the provinces are very often solely taught by natives. They are well taught to a certain extent; but still the teaching must be more or less defective where it entirely depends on a native teacher. The heads of the schools are very often natives; even in the Hindu college of Calcutta, in the lower division, there is but one English teacher, and there are 10 native teachers; good English teachers, in fact, are not to be obtained: that is the first difficulty. Then the next difficulty is the amount of time that it requires to make any proficiency. It is not in all parts of the country that people can give a sufficient attendance upon the English school to enable them to acquire the language. It is all very well in Calcutta, where the sons of the most respectable persons of the presidency, wealthy men and men of consideration, are to be found. Such persons can afford to keep their sons a sufficient number of years at the college to acquire a thorough knowledge of English, and they sometimes do so; but the great mass even of those who send their children to the English college of Calcutta take them away long before they have acquired anything like proficiency.

8454. Mr. *Mangles.*] It requires quite as long a time to acquire a knowledge of Sanscrit as of English, does not it?—No; not quite so long. That involves another consideration, which it was the object of the Committee of Public Instruction to have altered. According to the native system, it takes a long time, but that system is capable of very material modification, and you might teach a boy Sanscrit, so far as the knowledge of the language goes, in the course of three or four years; you could not make him a scholar in any particular science, because that would require a further process. When the Sanscrit College was founded, six years were devoted to the acquirement of the language. and six years more to the cultivation of law and logic, and those sciences to which they attach importance.

8455. Supposing A. to have acquired a thorough knowledge of Sanscrit, and B. to have acquired an equal knowledge of the English language, in which case would there be the greater amount of useful knowledge placed at the disposal of the persons who had thus acquired those respective languages?—The value of the knowledge is a different thing; of course it is not intended to leave the students of the Sanscrit College or the Madressa unacquainted with English. At Benares they are taught both. The question is, which is the most powerful instrument of operating upon the people; giving them useful knowledge through the medium of translations, or letting them study English, so as to acquire that useful knowledge in that way. A mere English scholar is not respected for his learning by the natives; they have no notion of English as learning, but they have a high respect for a man who knows Sanscrit, or who knows Arabic; and if with that knowledge he combines the possession of real science, such as can be conveyed to him through English works alone, then the natives will listen to him, and benefit by his instructions, but they will not pay any attention to a mere English scholar as their instructor.

8456. In learning Sanscrit, must not a man unavoidably learn a great mass of error?—No, not in learning the language; it is not necessary that he should do so; there is no error in the grammar, for instance.

8457. Must not he read books as class books, which contain a large mass of error?—The class books required for learning the language, are first the grammar; that grammar is very difficult and complicated, but there is no source of error in it. The next step which he proceeds to is, to read the poetry; that poetry sometimes blends mythology with it, but not invariably so. There is a great deal which is very pleasing and elegant, and improving. Then having read the poetical works, he reads the rhetoric, in which there is nothing objectionable; so that he may become a good Sanscrit scholar without necessarily imbibing a vast quantity of error. But, even supposing he forms wrong notions, you may counteract

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teract them by infusion into his knowledge of Sanscrit, a knowledge of English, or English information. But on the other hand, if you leave him to himself, and give him no encouragement nor any assistance, you send him out into the country with nothing but error, to diffuse that error among his countrymen. But if along with his Sanscrit or Arabic, you combine a knowledge of English, you then send into the country a man qualified in the best possible way to communicate useful instruction. The pupils of the Benares College, who thoroughly understand Bacon, and can give his great work in a form adapted to the genius and apprehensions of their countrymen, can do what no mere English scholars could have done; they could not make Bacon intelligible to the Pundits or Brahmins of Benares, while those young men can.

8458. Could not they do so through the vernacular language; could not a man, thoroughly understanding English, and thoroughly understanding Bengalee, speak to the native mind by means of those two languages?—He could not really understand Bengalee if he did not know something of Sanscrit. The present Committee complain of their want of knowledge, on the part of the natives, of their own languages; that is because they are not Sanscrit scholars. The only pupil of the Hindu college who has ever done anything for education among his countrymen, and who has published a Bengalee Cyclopædia, taken from English sources, was a very good Sanscrit scholar, the Rev. Krishna Mohun Banarji.

8459. Is not that a very circuitous process; a man must be a good English scholar to obtain knowledge; he must be a good Sanscrit scholar to have the means of making it acceptable to the people, and he must be a good vernacular scholar in order to communicate it to them?—A man will easily become a good vernacular scholar if he is a good Sanscrit scholar, or a good Arabic scholar. The system of learning Bengalee among the natives has not been the study of the Bengalee grammar; they never had Bengalee grammars till we gave them to them; their notion of learning Bengalee was by learning Sanscrit. If you make a man a good Sanscrit scholar he will be able to write Bengalee with perfect accuracy and elegance. You do not, of course, make the same sort of English scholar that you do where the whole of the time of a student is devoted to the study of English. That was what misled the Education Committee of 1835, so much so, as to induce them to abolish the English classes in the Sanscrit College and the Madressa. They said the young men learned nothing, because they could not speak very fluently. But those classes were in existence before I left Calcutta, and there were several very excellent English scholars among them; they had not the same command of the language as boys had who began at eight or ten years of age, and did nothing else till they were 20; but they understood English thoroughly, for all useful purposes. I have here several works translated by two of the boys who were Sanscrit scholars; they learned the construction of the language much more rapidly than the boys of the English college.

8460. Do not you think there is this danger, that men brought up to the study of Sanscrit, and giving to that study the primary attention, will be so wedded to their old system, that they will not readily make themselves the agents of distributing really useful English knowledge through the vernacular, or any other channel?—That was a question which was discussed by Mr. Adam in his reports upon education in Bengal. He put the case to the Pundits, whether they would have any objection to study and communicate European knowledge, and this was their answer: "English books of learning, exclusive of those which are explanatory of the religion of the English nation, containing information on astronomy, ethics, mechanics, and other sciences, and translated into the Sanscrit language, are of great use in the conduct of worldly affairs, in the same manner as the Rekha Ganita, the Nilakanthiiya tajika, and other works, translated into Sanscrit from Arabic astronomical works, were found to be of much use, and were employed by former teachers, without blame; so that there is not the least objection on the part of the professors and students of learning of the present day, in this country, to teach and study books of learning translated from English into Sanscrit." This answer was signed by all the Pundits of the Sanscrit college of Calcutta, and by several celebrated Pundits in Bengal and Bahar, unconnected with the college.

8461. You think they would do that cordially?—I have not the least doubt of it.

8462. Mr. *Hume*.] Are the Committee to understand that in your opinion six years is requisite for the acquisition of Sanscrit?—Under the native system that is their mode of going to work; it is not really necessary to devote anything like that time to it.

8463. Have not you said that six years was requisite to make a good Sanscrit scholar, and six more to acquire an acquaintance with the sciences or other branches of knowledge?—In the Sanscrit College.

8464. What period of time do you yourself consider requisite to obtain a knowledge of Sanscrit?—A twelvemonth.

8465. You have said that there is a general ignorance on the part of the natives of their own languages; can you state what was intended to be taught in those 100 schools which were established in the Collectorates?—Bengalee.

8466. When were they established?—About the year 1845.

8467. Is there any order or prospectus, pointing out what was to be taught in those schools?—They were to be taught their own language; they were not placed under the charge of the Council of Education; they were placed under the Revenue authorities.

8468. Was that by the orders of the Government?—Yes.

8469. You do not recollect whether there was any prospectus?—There is nothing upon record.

8470. Was it intended to teach Sanscrit in any of those schools?—No; purely Bengalee.

8471. How are we to reconcile the proceedings in that case with the statement you now make, that the vernacular languages cannot be learned without a knowledge of Sanscrit?—That is my opinion. The Government, I suppose, thought differently; the subject was not brought to their knowledge in the same way.

8472. What proportion of Sanscrit words are there in the Bengalee language?—It is well known that Bengalee is the language most akin to Sanscrit. I have taken pains to ascertain the proportion of Sanscrit in the first 500 words of "Shakespeare's Hindustanee Dictionary," and they amount to 305. In the "Bengalee Hitopadesh," which is a class-book, in which the students are examined in the college, out of the first 147 words, there are only five which are not Sanscrit; so that a young man knowing Sanscrit would find in that book, which is the first book given him when he arrives in India, that he already knows 142 words out of 147.

8473. Do you mean that in the native schools now in Bengal, Sanscrit is first taught?—In a great many schools it is; not in those schools which have been established by the Government.

8474. You have stated to the Committee, that you do not consider the best practical instruction to be given at the schools; do you consider that a knowledge of Sanscrit would lead better to that practical instruction which you allude to than the direct acquisition of the vernacular?—What I mean by practical instruction is this; I was referring to the means of communicating information, and I regard the Sanscrit as the most effectual means of communicating information: I do not wish to confine the pupils of the Sanscrit College to the study of Sanscrit, but I consider Sanscrit to be the most efficacious medium of communicating useful knowledge to the people at large.

8475. Is not it best in communicating knowledge to the people at large, to use the most general medium by which they can be taught?—I do not object to giving instruction in the vernacular, quite the contrary; I wish to give effective instruction in the vernacular.

8476. Do you really think that a knowledge of Sanscrit is necessary for the villagers, and those whom you have stated to require information in the Mofussil?—I have not stated that; but this fact I may mention, that some of the pupils of the Hindu College set up a Bengalee newspaper, and they were obliged to get their leading articles written by Pundits of the Sanscrit College; they could not venture to write their own language, for want of a knowledge of Sanscrit.

8477. Are the Committee to understand you to mean that you would recommend the study of Sanscrit for the learned and most highly educated natives in the country, or do you mean that it should be applied to all the schools which are spread over the Mofussil?—I only wish it to be applied to the learned classes; to the others it would be comparatively of no use. I consider the learned classes as the most natural and most effective instrument we can have for carrying on the teaching of the people.

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8478. Why is it then, that in the College of Benares, the study of Sanscrit is not encouraged?—It is not encouraged by the Government or by the authorities of the Government; it is, however, encouraged by the Lieutenant Governor of the North-western Provinces, and by the competent authorities under him.

8479. In the schools which are now established by Mr. Thomason, does he require that the people shall be taught Sanscrit?—Not the people at large; he requires that the higher and more influential class shall be taught Sanscrit.

8480. The substance of your evidence is, that you think more attention should be paid to obtaining a class of well-educated schoolmasters, and that Sanscrit for that purpose should be made the basis of their instruction?—Yes.

8481. Your evidence extends rather to the education of masters than to the modes of teaching the natives in the Mofussil?—That is not the sole object, nor perhaps the most important object; we want to have at our command a well-educated class of natives from among those who are considered by their countrymen as learned; it is not that I want to make schoolmasters of the Pundits of the colleges, but if we send into the country a number of men possessing the greatest influence among their countrymen, even men possessing the knowledge without being bound to teach it, we raise ourselves in the estimation of the people. We shall have a useful class of people at our command, and the influence they may exercise will be beneficial to the people in proportion to their proficiency in those acquirements which we can encourage them to obtain.

8482. Are the Committee to understand that the influence which these teachers are to obtain is to be created by their becoming Sanscrit scholars?—Under the encouragement of the Government.

8483. Have you any Normal schools for the purpose of preparing schoolmasters for the Mofussil?—No. There was an attempt to establish a Normal school at Bombay, but it failed.

8484. How are the teachers of the native schools, which now exist in the Mofussil, educated?—They are not educated at all, I suspect. It is said, that those native schools have been total failures, and the reason of that is, that they have not had competent instructors.

8485. Was there any committee of public instruction appointed to make recommendations to the Government when the 100 schools you speak of were about to be established?—Not any. The fact is, the bias of the Council of Education is so decidedly in favour of English education, that they have taken no real interest in the diffusion of vernacular instruction.

8486. I have supposed the relation between Sanscrit and Hindustanee and the vernacular languages to be something like the relation which subsists between Greek and English, is that the case?—Sanscrit forms the very body of most of the dialects, particularly of Upper India, and though it is not so essentially a part of the languages of Southern India, yet it enters so largely into the composition of even the language of Malabar, that four-fifths of the words are Sanscrit.

8487. Is not Hindustanee composed of Persian, Arabic, some Turkish words, and some Sanscrit; is not it possible to learn that language efficiently without spending years in learning Sanscrit?—It is possible to learn it, no doubt. I do not mean to say that a knowledge of Sancrit is absolutely indispensible in learning Hindustanee, but it is of great use. A young man went out from the College of Haileybury the other day, the best Sanscrit scholar we have ever had, Mr. Waterfield; he passed his initial examination on the 25th of November, and on the 1st of December, five days after, he passed his examination in Hindustanee, and was qualified for the public service, with a medal of merit.

8488. Did not he learn Hindustanee?—That formed part of his instruction, no doubt.

8489. At Haileybury?—The portion of time which is given to the acquirement of Hindustanee is comparatively short. The young men only study it during the last two terms. Three-fifths of Hindustanee words are Sanscrit, and rather more than one-fifth only Persian and Arabic. Persian and Arabic enter much less into the composition of Hindustanee than Sanscrit; they do not form above one-fifth, while Sanscrit forms three-fifths.

8490. Have not Hindustanee books been printed, dictionaries formed, and the ordinary vocabularies constructed, without any relation to Sanscrit as a separate study?—I am not contending that nobody can learn Hindustanee without first learning Sanscrit. We are now speaking of the natives themselves, and I say that the natives of Bengal, even the more educated classes, are very imperfectly acquainted with their own language.

8491. Do you mean that you would teach the masses Sanscrit?—Not the masses. I recommend the proper encouragement of vernacular schools in the villages, combined with the encouragement of Sanscrit among the learned classes, and a greater encouragement of English, whenever it can be properly and fully acquired. My objection is to any exclusive system. Adapt your means to the circumstances of the case. Where you have Brahmins or Maulavis to deal with, teach them what they value, and endeavour to engraft upon that English or European knowledge. Where you have the means of teaching English thoroughly, and of its being acquired thoroughly, teach English by all means, and give every encouragement to it; and for the villagers and the people at large, teach them their own languages by such means as are available.

8492. You have said, that it is important that practical knowledge should be conveyed to the mass of the people; do you think the Sanscrit works contain any considerable amount of information which is very useful in the present day?—In ethics, for instance, there is the Hitopadesa, which is a Sanscrit book, containing a series of moral lessons, which have been received for centuries, even in Europe.

8493. Do you think they are preferable to numerous publications which we have in English in point of moral and scientific instruction?—It would be impossible to answer that question without having the works before me, so as to be able to make a comparison.

8494. Are the Committee to understand that, in your opinion, a schoolmaster is not fit to be employed in any one of these 100 schools you have spoken of unless he is a Sanscrit scholar?—To a certain extent I think he is not fit; he will not able to teach Bengalee if he knows nothing of Sanscrit.

8495. Are the Committee to understand that, when those 100 schools were established, the Government which established them took no care that there should be in them the means of studying Sanscrit?—They did not; and I would ask, What has become of the schools? Out of 100 schools which the Government established, there remained, at the date of the last report, 29, and they are in a very languishing condition; the Government could not therefore have taken any very efficacious steps for rendering them useful.

8496. Were there any inspectors appointed?—No inspectors were appointed, which was a great defect.

8497. Were not the collectors required to make annual reports of the progress of the schools?—I believe they were, but it is a very different thing requiring men to make such reports which are out of their line of duty, and having proper inspectors for the purpose.

8498. The Committee understand from you that those schools, from the want of that peculiar attention and superintendence which education ought to receive, have failed?—Yes.

8499. *Chairman.*] Have you any further observations to make as to the course which you think it would be most desirable to follow for the extension of education in India?—I must have already conveyed to the Committee my views upon the subject; of course the first necessity is that of adequate funds; however liberal the grants and appropriations already may have been, there is no doubt a wide field for still greater expense upon that account; upon those funds being provided, I recommend the encouragement of education in these three different departments: English; the native learned languages, Sanscrit and Arabic; and the multiplication and increased efficiency of schools for the villagers, and the agricultural and labouring population.

8500. Sir *T. H. Maddock.*] Are you of opinion that these 100 schools which were established in Bengal, would have met with better success if they had been under the superintendence of the Council of Education?—No, I am not disposed to think that they would; the attention of the Council of Education has for many years past been exclusively devoted to the department of English; they have not taken any interest in the department of native education, except by the multiplication of English colleges and schools. The great defect of all the village schools is the want of a qualified inspection, which has been provided for, as I mentioned, by Mr. Thomason, by appointing a member of the civil service to be the inspector of village schools in the North-west Provinces.

8501. Can you suggest any mode by which the Council of Education could be composed

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composed upon a footing less partial, as you imagine, to the study of European literature?—I doubt if there is an Oriental scholar on the committee at present, and it would be of very little use if there were one or two, unless they had influence; of course it is rather a delicate thing to say, but I attribute the partiality and the bias of the Council of Education, and of the Board of Education before it, to this circumstance, that for many years past the control has been in the hands of European judges, English lawyers. Now, English lawyers undoubtedly are men of great ability and acquirements; yet, confined as they are to Calcutta, and coming out to India without having had any previous preparation, they cannot appreciate the real merits of the question; they cannot be aware of what the natives, whether the learned classes or the vulgar classes, require. They have about them in Calcutta young men who are highly qualified in the English language; they communicate readily with them, and from them they receive all their impressions. If they could talk to a Pundit, they would form very different notions. I think, therefore, notwithstanding that many advantages may result from having the President of the Council taken from the Bench, yet that the proceedings would be more impartial and more generally beneficial if the President of the Council were a civilian of experience.

8502. Are you aware that of late years the Council of Education has patronised translations of English works into Bengalee, and that very considerable progress has been made, particularly in the works of Krishna Mohun and others?—He, as I have stated, is the only instance in which an English scholar has done anything towards diffusing useful knowledge through the medium of the native languages. Krishna Mohun has published what is called the Bengalee Cyclopædia, which consists of translations from English; but that is discontinued. That is the only work to which I am aware of the Council of Education ever giving any encouragement or assistance, and it has ceased.

8503. Are you of opinion that it would be a remedy of the evil which you have described if the money grants on the part of the Government, instead of being given in a mass, as they are now, were separated, and a particular portion allowed for English literature, a particular portion allowed for vernacular literature, and a particular portion allowed for classical literature?—The classical literature in some degree is provided for by the previous endowments which existed before the formation of the Council of Instruction. We do not require much more for that department in the shape of money: what is wanted is encouragement and notice, instead of neglect; what is required for the vernacular schools, of course, is money, and for that object there might be a separate appropriation.

8504. Would you recommend that the various grants should be separate?—Not for the Sanscrit and Mohammadan Colleges, any further than they are already separated. I think it might have a beneficial effect if a portion were appropriated to the encouragement of vernacular instruction.

8505. From your intimate acquaintance with literary men, when you were in India, what is your impression of the opinion that they formed of that neglect of the languages of India, which you say has been manifested?—They have already expressed their opinion upon that subject in the Mohammadan petition. I do not know whether the Honourable Member is aware, that upon the determination to abolish the stipends, and the proposal to appropriate all the funds to English education, there was a petition from the Mohammadans of Calcutta, signed by about 8,000 people, including all the most respectable Maulavis and native gentlemen of that city. After objecting to it upon general principles, they said that the evident object of the Government was the conversion of the natives; that they encouraged English exclusively, and discouraged Mohammadan and Hindu studies, because they wanted to induce the people to become Christians; they looked upon their exclusive encouragement of English as a step towards conversion.

8506. Then you do not suppose that this exclusive patronage of English, on the part of the Government, is likely to increase the loyalty of its native subjects?—Quite the contrary; it is likely to produce extensive dissatisfaction.

8507. *Chairman*] You are connected with the system of education at Haileybury?—I have the honour to be Oriental visitor, and have paid a great deal of attention to the Oriental instruction of civilians from a very early period. Although not a member of the College of Fort William, I was very intimate with all the professors; they were my particular friends, and I was also occasionally employed by the Government as examiner in the College of Fort William.

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I was offered a situation in the college, but I did not consider it consistent with my other duties, and I therefore declined it; but during the whole of my residence in India, I knew perfectly well the state of the college, and the acquirements of the different young men, both what they brought with them, and what they acquired, and what they ought to have acquired. After I had been home a few years, I was appointed examiner and visitor of the college here, and therefore I have had an extensive opportunity of knowing the course of instruction which has been given to the junior civilians.

8508. Is there any change which you would suggest in the present system of acquiring languages at Haileybury?—I must recur again to my preference for Sanscrit. I certainly think that it would be advantageous to the young men to teach them in this country nothing but Sanscrit and Arabic. The vernacular languages are most quickly and most correctly acquired in India. It is often made an objection to our instruction, that the pronunciation is very defective, and the idiomatic knowledge of the spoken languages is also deficient. Then again one very important point is, that we never pretend to teach them to talk in those languages; that would be quite out of the question; therefore the languages which are required for current use in India, are best acquired in India, while the Sanscrit and Arabic can be just as well studied in this country. And there is also this to be said, that those languages convey to the mind of the pupil a better insight into the character and system both of the Mohammadans and the Hindus than even the vernacular languages. All the laws, all the religion, all the popular literature of the people of India, are to be found in those two languages. It is therefore only from them that a student can ever acquire a general and accurate view of the opinions and institutions of the people of India. They can be just as well taught in this country as they can in India. The only thing which I should recommend at the same time would be that there should be no penalty. I would leave it in a great measure optional. At present, if a young man fails in any of the Oriental languages, he loses his term; if he gets a mark denoting little proficiency, he forfeits his term; I should be very much disposed to dispense with that penalty, because undoubtedly there are a great many of the young men who will not learn any of the Oriental languages; it is of no avail to offer them instruction, whether it be Sanscrit or Hindustanee, they will not give sufficient time and attention to the subject; they evade it as much as possible, and merely get up, during a short interval before the periodical examinations, just sufficient to enable them to say by rote, in fact, a few lines from the books which they are supposed to have read during the term, but which they have themselves upon various occasions declared they never opened till the last week or two before the examination; to avoid that, and not to insist upon a thing which cannot be enforced, I would so far relax the rules as to dispense with the necessity of their acquiring anything; there would always be a certain number who would apply themselves to Oriental study: for the sake of the discipline of the college an attendance upon the classes might be insisted on, but the amount of actual attainment might in a great measure be left opional.

8509. You say you think it necessary, as a foundation for the acquirement of Oriental languages, that the young men should possess a general acquaintance with Sanscrit and Arabic?—Undoubtedly. To refer again to the case of Mr. Waterfield, he passed in Calcutta in four languages in three months, and he not only passed, but in every instance he received the medal of merit, that is a mark denoting that he did more than was absolutely necessary for his qualification; he passed, on the 1st of December, in Hindustanee; on the 3d of January, in Bengalee; on the 1st of February, in Hindee; and on the 1st of March, in Persian; and in each case he had a medal of merit for having done more than the regulations require for the purpose merely of passing.

8510. You would confine the study of the Oriental languages carried on at Haileybury to Sanscrit and Arabic?—Yes.

8511. Are the Committee right in understanding that you would not require proficiency in the student for the purpose of his passing, and going to India?—I would not insist upon proficiency.

8512. If you think the knowledge of those languages to be essential, where would you propose the scholar should acquire it?—In India; he must acquire those languages in India, or he is not qualified for the public service.

8513. Sir *T. H. Maddock.*] Was Mr. Waterfield proficient in Arabic as well as in Sanscrit?—No; he did not study Arabic.

8514. Had

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8514. Had he a peculiar talent for the acquisition of languages?—He had.

8515. *Chairman.*] Would you suggest any change in the mode of examination in India?—No; I think that is sufficiently provided for, particularly by the late regulations which subject civilians to repeated examinations. No civilian can be promoted till he has undergone a second examination, nor can he obtain a further stage of promotion till he has undergone a third. They are examined in their knowledge of languages, and of the regulations of the Government. That was a recent measure of the Bengal Government. There is no want of sufficient examination in India now.

8516. Sir *T. H. Maddock.*] How many gentlemen in the University of Oxford apply themselves to the study of Sanscrit?—I generally have some seven or eight; you cannot expect that young men should devote their time to Sanscrit at Oxford, when it has no academic value. They must pass examinations in the classics, and in other things, and those examinations being of real difficulty, they cannot afford to devote their time to other studies, particularly to studies which lead to nothing; there are no honours attached to proficiency in Sanscrit.

8517. Are you aware whether the professor of Arabic has a large class?—Not so many as the professor of Sanscrit; he has usually, I believe, not more than two or three.

8518. If the plan regarding the appointment of civil servants, which is embodied in the Bill now before Parliament should be adopted, are you of opinion that it would be necessary to retain the college of Haileybury?—It would be difficult to say what they would have to do at Haileybury. Having picked out the very best scholars from a large number of good scholars, what more would they learn at Haileybury?

8519. Would not they have equal or superior advantages at Oxford for obtaining a sufficient knowledge of Arabic and Sanscrit to those which they now possess at Haileybury?—That must depend upon the professors; unless there were a more efficient establishment and a greater number of professors, there would be no advantage obtained at either University over the East India College. The East India College has as good professors as you would meet with anywhere else.

8520. Are there Sanscrit or Arabic professors at Cambridge?—There is an Arabic professor who volunteers to give instruction in Sanscrit.

8521. Mr. *V. Smith.*] You have stated that at Haileybury the young men sometimes evade learning Oriental languages as much as possible?—Yes.

8522. Therefore you would release them from the penalty of losing a term; and you say that you would not mind their passing without having a knowledge of Oriental languages. On their arrival in India they would be subject to examination in those Oriental languages, would they not?—Yes.

8523. Supposing they failed in India, would they be dismissed the service?—There is a certain time allowed them, which, in Bengal, is two years. They are expected to pass in two languages in a year and a half, but the Government has a discretionary power of extending the period for six months longer, after which period they ought, in case of failure, according to the rules of the service, to be sent home. In one or two late instances this has been done; the rule was not very rigidly enforced before, but there have been one or two instances in which the defaulters have been sent back to England.

8524. Of course that would be a very severe punishment to be inflicted upon a young man?—It would involve the loss of his appointment.

8525. Would not the examiners in India be very loath to put such a punishment in force?—They would not be too severe, if they could possibly avoid it; but there are instances in which they cannot help it.

8526. You yourself state that there is difficulty in enforcing the penalty in some cases at Haileybury; would not the difficulty be still greater in India?—Undoubtedly it might.

8527. Supposing the Oriental languages to be omitted from the examination as a qualification for passing at Haileybury, what then would be insisted on?—I suppose a greater proficiency in the other branches of study, but I am not of opinion that very much would be gained by abolishing the study of Oriental languages as part of the Haileybury course. A change of study often tends to invigorate the mind; it is a relief to it; and we do not find that the young men who have distinguished themselves in the Oriental branches of study are at all deficient in the other departments. The last examination rather curiously illustrates this fact: Mr. Masters, for instance, at the head of the third term gains a prize in Sanscrit, a prize in Teloogoo, and a prize in Hindustanee; he also gains a prize in classics, a prize in mathematics, a prize in political economy, in history, and in law; in fact, a prize in every department. His is not the only instance; the same thing occurs in the first term; Mr. M'Niel has a prize in Sanscrit, a prize in law, a prize in mathematics, a prize in classics, and he gets the essay prize; in fact, the same amount of talent and application which takes a distinguished place in any one branch of those studies which are cultivated at Haileybury, almost always takes a distinguished place in every other; a young man may not always get the first prize in every department, but one who gains a medal for any one of the Oriental languages will almost always get a prize in the other departments.

8528. How often do your examinations take place at Haileybury?—There are two public examinations, and one which is considered rather a private examination, which is conducted by the professors; the public examination takes place twice a year.

8529. Is that the only one which you conduct?—The two half-yearly examinations.

8530. Is that the examination for passing to India, or as to the progress made in each term?—It is an examination as to the progress in each term, but for the fourth term it is the stepping-stone to India.

8531. Generally speaking, have you found those who most exerted themselves in the first terms, to be those who passed most easily in the last?—Yes; we can generally form a tolerably accurate estimate of the character of a young man from what he does in the first term.

8532. Have you been in the habit of examining them in the first term?—I examine them in all four terms.

8533. Do you find the young men generally come tolerably prepared to Haileybury?—Very indifferently prepared. I ought, perhaps, scarcely to say that, because it is not in my department. We cannot expect them to come up prepared in Oriental languages; but I believe I am correct in saying that, generally, they come up very indifferently prepared; they are not sent when young to good schools.

8534. The results which you have just stated have been ascertained during their progress at Haileybury?—Yes, entirely.

8535. What is your opinion of competition, as a mode of admission to Haileybury?—No doubt it would be advantageous as a means of securing the best educated candidates; there would be a more highly educated class of men; I am not quite sure that there would be a more respectable class of men.

8536. You stated before the House of Lords, that there was sometimes considerable difficulty of selection between two candidates for passing out to India, after all the terms had been gone through at Haileybury; would not there be still greater difficulty in selecting candidates for first admission into the college?—The examination must be a very strict one.

8537. What course would you propose for such an examination for admission?—The great difficulty in an examination, in general, is the opportunity it affords to men to prepare themselves up to a certain standard. I should propose that in any public examination for the purpose of admission to Haileybury, it should not be, for instance, an examination as to books, but an examination as to knowledge of literature or science. I would not require a young man to come up prepared with a certain number of books of Homer, or a certain number of odes of Horace, but I would expect him to come up a thoroughly good Greek or Latin scholar, to be tested by his being examined in any book which may be put before him, and also by the facility and correctness with which he would translate into that language.

8538. Would you give previous notice of the subjects of examination to the candidates?—No. Of course there should be an examination in general literature, and in any branches of knowledge which it might be thought advisable to insist on. I do not know what those might be considered to be; but, in order to secure a first-rate education, classics and mathematics would be sufficient.

8539. Do not you think, from your knowledge of the studies of youth, that you might, in that way, discard many persons who might otherwise have made useful public servants?—No doubt that is one difficulty that we have to encounter at

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at Haileybury. It not unfrequently happens that a young man, whose spirits are too lively to allow him to apply diligently to all the studies required of him, when he goes out to India, and must work, turns out a very respectable public servant.

8540. Mr. *Mangles.*] In many instances does he not turn out more than respectable?—Yes; frequently an able and efficient public servant.

8541. Mr. *V. Smith.*] From your general experience of the examinations at present conducted at Haileybury, do you think them as good a test of fitness for the Indian service as could be devised?—I think if the system were enforced, and the young men were obliged to do what they are expected to do, by the infliction of the penalties which are already established, they would be sufficient for all practical purposes.

8542. What are those penalties?—I allude to the loss of a term; I think it would be sufficient if that were enforced in all the departments.

8543. Sir *J. W. Hogg.*] Will you state the effect of the loss of two terms successively?—That amounts to a loss of appointment, as does the loss of three terms at different periods. Of course, if a young man loses two or three terms during his residence at the college, he passes the age at which he is eligible; but the loss of two terms successively is tantamount to the loss of appointment.

8544. Sir *T. H. Maddock.*] Did I rightly understand you to express the opinion, that if by the proposed examination you obtained the cleverest men in England, there could be no further occasion for them to study at Haileybury at all?—Precisely; that is the difficulty; what are they to do at Haileybury if they are already so highly qualified?

8545. Sir *J. W. Hogg.*] Does not it entirely depend upon the age which may happen to be fixed upon; a young man very highly educated at the age of 17, may not have attained the utmost education of which he is capable, and there must therefore be some institution to which he must go for the purpose of completing his education?—You would have very highly cultivated young men at the age of 17 or 18, if you were to select them from all the academical institutions in the country.

8546. As by such an examination you can only test their talent and learning, do not you think it of great moment that their moral character and conduct should be tested by a residence of at least two years at some institution, which shall enable the authorities to judge how far they are fitted for the public service?—I do not think we know much about the moral character of a young man at a public institution, unless there is something in it very atrocious indeed.

8547. Mr. *Hume.*] Not even at Haileybury?—No.

8548. Mr. *Mangles.*] Do you think young men are likely to come up from any of our English public schools with any considerable knowledge of law or political economy?—No; it would not be fair to expect it at that early age; the question then is, whether Haileybury would be the best school at which to obtain those additional acquirements.

8549. Might not instruction in those branches of study, as well as in the Oriental languages, be given with advantage at Haileybury?—Yes; all that the examinations could be expected to provide for at that age, would be the results of a general education; you would have the best educated young men according to what education at that age usually consists of; for anything like a professional education, of course something further would be necessary.

8550. Mr. *Hume.*] Do you suppose it possible, knowing Haileybury as well as you do, and knowing that great care has been taken to select able professors, that if the ablest young men in all the academic institutions of the country were to come into competition, the parties admitted under those circumstances, could derive much benefit from remaining at Haileybury?—Not in those branches of general education, but if there is to be anything special required, they must either go to Haileybury or somewhere else; if they are to acquire any knowledge of law, for instance, if it can be taught at Haileybury let it be taught there, or at some other school where it is to be acquired.

8551. Sir *T. H. Maddock.*] Why should not the examination include an examination in law?—You cannot expect young men of 17 or 18 to know much about law or political economy.

8552. Would you approve of the examination not taking place till they were 19 or 20 years of age?—For the purpose of general education, a knowledge of Latin and Greek, for instance, and the rudiments of mathematics, would be sufficient

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sufficient; but a second examination I imagine would be necessary to ascertain their proficiency in the other branches with which they are expected to be acquainted.

8553. The object of my question is this: would it, in your opinion, be sufficient to have only one examination?—No, I think not.

8554. That examination being an examination in every branch in which it may be thought necessary that the student should be a proficient?—That would be perhaps scarcely fair to the student. Having ascertained his scholarship, as regards general education, let him employ the rest of the time he has to spare for the cultivation of other branches of study; those branches which he cannot have acquired at school.

8555. Do you think that the study of those other branches at Oxford or Cambridge would prejudice any man's future progress in life even though he did not go to India?—I presume not; but that is a question of so wide a nature that it would be impossible to give a positive answer to it.

8556. Do not those subjects form a part of the liberal education which every gentleman in England receives?—I imagine that there are a great many gentlemen at Oxford and Cambridge, who do not know much about either political economy or about law.

8557. We do not care about this individual system; our object is to get the best men; would not the plan which I have pointed out be quite as advantageous for the purposes of the Government in enabling them to get the best men, namely, having the examination at a more advanced age?—Yes, I should think so; if the examination takes place at a very early age, you must not expect so much; if you give them a wider latitude you have a right to expect more.

8558. Mr. *V. Smith.*] Is it generally the case that the men who come up best prepared to Haileybury, carry off the greatest prizes at last?—Generally speaking, it is the case.

8559. That being so, have you any means of tracing the successful men at Haileybury in their after life in India?—It would be possible to do so; there are returns of the different appointments from time to time.

8560. Have you any general impression that the men who have been most successful in India are those who were most successful at Haileybury?—I think those who have been most successful at Haileybury have generally been the most distinguished in after life. Some of those who have not distinguished themselves at Haileybury have made very good public servants; but I think all those who have distinguished themselves at Haileybury have proved very valuable servants in India.

8561. You stated that there was very little opportunity of ascertaining the moral character of a young man at a public institution; do you mean to apply that remark to the public institutions at the university in which you reside?—I should think so. Of course all a young man has to do is to behave decorously and with regularity. I do not think his tutors know much about his private character or private habits, as long as he conforms to the discipline of the college.

8562. Surely the tutor knows the moral conduct of a young man who is at a college in Oxford?—If he is guilty of gross immorality, or any disorderly conduct, that of course the tutor would be apprised of. As long as he does nothing outrageous or offensive, it is no business of the tutor to interfere with him.

8563. Sir *R. H. Inglis.*] As you are Oriental visitor of the college of Haileybury, and also one of the professors in the University of Oxford, will you state to the Committee whether you consider that the acquisition of the knowledge of political economy and of law, either general law or the law of our own country, can be considered essential to the formation of the minds of persons qualified to go out to India?—I think it is very important.

8564. If it be important, do you consider the acquisition of that knowledge possible at the age at which young men are sent out from Haileybury to India, or from the English Universities to active life here?—I think it would be an advantage if the period of their going out to India were a little delayed.

8565. Would you recommend, limiting your answer now to the case of the college at Haileybury, that the period at which a young man should leave Haileybury should be postponed; that he should not leave Haileybury till he is 19 or 20, retaining his present opportunities of instruction in political economy and in law, or would you exclude those qualifications, and retain the present age?—I should

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rather extend the age, and let them acquire the qualifications; but, at the same time, I would not recommend a longer period of sojourn at Haileybury than the present; I would recommend that they should not be expected to join Haileybury so young as they do now.

8566. Mr. *Fitzgerald.*] Do you think young men at Oxford or Cambridge would devote sufficient time to the study of law to make them efficient servants in India on the speculation that they might possibly go out to that country?—I do not think that the opportunities of studying law at Oxford are very favourable. There are no lectures on law. An improvement might be made in that respect, but at present I should not think there were any very good opportunities of acquiring a knowledge of law at Oxford.

8567. Do you think it is likely that young men there would be induced to devote their attention to the study of law upon the speculation that they might be afterwards chosen to go out to India?—Not many, I think.

8568. Do not you think it much more likely, if they had been selected in the first instance for admission to such an establishment as Haileybury, they would there devote their attention to it?—There it would be insisted on.

[*The following Papers were delivered in by the Witness:*]

TO the Right Honourable *William Pitt*, Lord *Amherst*, Governor-general in Council.

My Lord, Fort William.

We have the honour to acknowledge the receipt of a letter from the Persian Secretary to Government, dated the 16th ultimo, forwarding extracts of a despatch from the Honourable the Court of Directors, under date the 18th February 1821, on the subject of the education of the natives of British India.

2. We are happy to find that the sentiments expressed in the letter from the Honourable Court are upon the whole in unison with those principles by which the Committee of Education have hitherto regulated their proceedings. The introduction of useful knowledge is the great object which they have proposed as the end of the measures adopted or recommended by them; at the same time they have kept in view that "in the institutions which exist on a particular footing, alterations should not be introduced more rapidly than a regard to existing interests and feelings will dictate;" and they are aware of the necessity of "employing Mohammadan and Hindu media, and of consulting the prejudices of the Mohammadans and Hindus" in any attempts to introduce improved methods or objects of study which are calculated to be attended with success.

3. Whilst the Honourable Court have thus recognised the principles under which the existing institutions should be carried on, they have been pleased to express it as their opinion that the plans of the Hindu college at Benares and Mohammadan college at Calcutta were "originally and fundamentally erroneous," and that in establishing seminaries for the purpose of teaching mere Hindu or Mohammadan literature "the Government bound themselves to teach a great deal of what was frivolous, not a little of what was purely mischievous, and a small remainder, indeed, in which utility was in any way concerned."

4. The remarks made on former institutions of the Government may not be thought to require any comment from us, particularly as it is admitted that it is necessary to proceed with caution in introducing any modification of their system. As applicable, however, generally, and as connected with the Honourable Court's injunctions to respect native prejudices and feelings, we beg leave to offer some observations on the circumstances which have hitherto influenced, and which we are of opinion must continue for some time to regulate the constitution and conduct of seminaries for the purpose of native education.

5. In the first place, without denying that the object of introducing European literature and science may have been somewhat too long overlooked, it may be questioned whether the Government could originally have founded any other seminaries than those which it actually established, viz., the Madressa, to teach Mohammadan literature and law, and the Benares college, to teach Sanscrit literature and Hindu law. Those colleges were founded for Mohammadans and Hindus respectively, and would have been of little value to either if they had proposed to teach what neither were disposed to learn. It may be added, what else had the Government to offer on any extensive scale? What means existed of communicating anything but Mohammadan and Hindu literature either by teachers or books? It was, therefore, a case of necessity; and almost all that the Government, in instituting a seminary for the higher classes, could give, or the people would accept through such a channel, was Oriental literature, Mohammadan or Hindu. Instruction in the English language and literature could have been attempted only on the most limited scale, and as they could not, we apprehend, have been at all introduced into seminaries designed for the general instruction of the educated and influential classes of the natives, the success of the attempt may well be doubted.

6. We

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6. We have no doubt that these points will be evident to the Honourable Court on further consideration, and we need not further dwell upon them, at least with reference to the past. The Honourable Court, however, seem to think, that the same circumstances no longer impede the introduction of useful knowledge, and that in establishing a college in Calcutta, it should not have been restricted to the objects of Hindu learning; on this point we beg to observe, that the new Sanscrit college in Calcutta was substituted for two colleges proposed to be endowed at Tirhut and Nuddiya, the original object of which was declaredly the preservation and encouragement of Hindu learning. So far, therefore, the Government may be considered pledged to the character of the institution, though the pledge does not of course extend to bar the cautious and gradual introduction of European science, in combination with the learning which the people love. It is, however, of more importance to consider that the Government had in this, as well as in former instances, little or no choice, and that if they wished to confer an acceptable boon upon the most enlightened, or at least most influential class of the Hindu population (the learned and Brahminical caste), they could do so only by placing the cultivation of Sanscrit within their reach; any other offer would have been useless; tuition in European science being neither amongst the sensible wants of the people, nor in the power of the Government to bestow.

7. In proposing the improvement of men's minds, it is first necessary to secure their conviction that such improvement is desirable. Now, however satisfied we may feel that the native subjects of this Government stand in need of improved instruction, yet every one in the habit of communicating with both the learned and unlearned classes, must be well aware that, generally speaking, they continue to hold European literature and science in very slight estimation. A knowledge of English for the purpose of gaining a livelihood is, to a certain extent, a popular attainment; and a few of the natives employed by Europeans, accustomed to an intimate intercourse with their masters, may perceive that their countrymen have something in the way of practical science to learn. These impressions, however, are still very partial, and the Maulavi and Pundit, satisfied with his own learning, is little inquisitive as to anything beyond it, and is not disposed to regard the literature and science of the West as worth the labour of attainment. As long as this is the case, and we cannot anticipate the very near extinction of such prejudice, any attempt to enforce an acknowledgment of the superiority of intellectual produce amongst the natives of the West could only create dissatisfaction, and would deter those whose improvement it is most important to promote, as the best means of securing a more general amelioration, the members of the literary classes, from availing themselves of the beneficence of the Government, by placing themselves within the reach of instruction.

8. The actual state of public feeling is, therefore, we conceive, still an impediment to any general introduction of Western literature or science; and although we believe the prejudices of the natives against European interference with their education in any shape are considerably abated, yet they are by no means annihilated, and might very easily be roused by any abrupt and injudicious attempts at innovation, to the destruction of the present growing confidence from which, in the course of time, the most beneficial consequences may be expected. It is much, in our estimation, to have placed all the establishments maintained by Government under direct European superintendence, and from the continuance of that superintendence, exercised with temper and discretion, we anticipate the means of winning the confidence of the officers and pupils of the several seminaries to an extent that will pave the way for the unopposed introduction of such improvements as we may hereafter have the means of effecting.

9. But supposing that the disposition of the native mind was even as favourable as could be desired, we know not by what means we could at once introduce the improvements that we presume are meditated. The Honourable Court admit the necessity of employing Hindu and Mohammadan media, but where are such to be obtained for the introduction of foreign learning? We must teach the teachers, and provide the books, and by whom are the business of tuition and task of translation to be accomplished? Until the means are provided, it would be premature to talk of their application, and we must be content to avail ourselves of the few and partial opportunities that may occur for giving encouragement to the extension of a knowledge of the English language amongst those classes whence future preceptors and translators may be reared. To do this with any good effect, however, we must qualify the same individuals highly in their own system as well as ours, in order that they may be as competent to refute error as to impart truth, if we would wish them to exercise any influence upon the minds of their countrymen.

10. Under the present circumstances, therefore, the still vigorous prejudices of both Mohammadans and Hindus, and the want of available instruments for any beneficial purpose of greater extent, we conceive that it is undoubtedly necessary to make it the business of Government institutions intended for those classes respectively to teach (we hope not long exclusively) Mohammadan and Hindu literature and science.

11. Without wishing to enhance the value of Oriental studies beyond a fair and just standard, we must beg further permission to state, that in our judgment the Honourable Court has been led to form an estimate of their extent and merits not strictly accurate. The Honourable Court are pleased to observe, that "it is worse than a waste of time" to employ persons either to teach or learn the sciences, in the state in which they are found in Oriental books. This position is of so comprehensive a nature, that it obviously requires a considerable

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able modification, and the different branches of science intended to be included in it must be particularised, before a correct appreciation can be formed of their absolute and comparative value. The metaphysical sciences, as found in Sanscrit and Arabic writings, are, we believe, fully as worthy of being studied in those languages as in any other. The arithmetic and algebra of the Hindus lead to the same results and are grounded on the same principles as those of Europe; and in the Madressa, the elements of mathematical science which are taught are those of Euclid; law, a principal object of study in all the institutions, is one of vital importance to the good government of the country, and language is the groundwork upon which all future improvements must materially depend. To diffuse a knowledge of these things, language and law especially, cannot therefore be considered a waste of time; and, with unfeigned deference to the Honourable Court, we most respectfully bring to their more deliberate attention, that in the stated estimate of the value of the Oriental sciences, several important branches appear to have escaped their consideration.

12. With respect to general literature also, we would submit that some points can scarcely have been sufficiently present to the minds of the Honorable Court when the orders in question were issued. The Honourable Court observe, that any historical documents which may be found in the original language should be translated by competent Europeans. But without dwelling on the magnitude of the task, if Mohammadan history is to be comprehended, or questioning the utility of employing Europeans in this branch of literature, we beg leave to remark that there appears to be no good reason why the natives of India should be debarred from cultivating a knowledge of their own historical records, or why the transactions of the countries in which they have a natural interest should not be deserving of their perusal.

13. Besides science and historical documents, the Honourable Court observe, "what remains in Oriental literature is poetry, but that it never has been thought necessary to establish colleges for the cultivation of poetry." We are not aware that any colleges in India have been established with this view, although we believe few colleges exist in any country in which poetical works are not taught to a great extent; and it would be taking a very narrow view of the objects of education to exclude them. We do not know, indeed, how any language and literature can be successfully studied, if its poetical compositions are not cultivated with considerable attention; as a part therefore, and a very important part of Sanscrit and Arabic literature, as the source of national imagery, the expression of national feeling, and the depositary of the most approved phraseology and style, the poetical writings of the Hindus and Mohammadans appear to be legitimately comprehended amongst the objects of literary seminaries founded for Mohammadans and Hindus.

14. Under these considerations, and upon a deliberate view of the real circumstances of the case, we flatter ourselves that the Honourable Court will feel disposed to approve of the arrangements that have been adopted or are in progress, with the sanction of your Lordship in Council, for the improved education of the natives of this country. We must, for the present, go with the tide of popular prejudice, and we have the less regret in doing so, as we trust we have said sufficient to show that the course is by no means unprofitable. At the same time, we are fully aware of the value of those accessions which may be made from European science and literature to the sum total of Asiatic knowledge, and shall endeavour, in pursuance of the sentiments and intentions of Government, to avail ourselves of every favourable opportunity for introducing them, when it can be done without offending the feelings and forfeiting the confidence of those for whose advantage their introduction is designed.

We have, &c.,

(signed) *J. H. Harington.* *Holt Mackenzie.*
*J. P. Larkins.* *H. H. Wilson.*
*W. B. Martin.* *A. Sterling.*
*J. C. C. Sutherland.* *W. B. Bayley.*
*H. Shakspear.*

Calcutta, 18th August 1824.

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EXTRACT Public Letter to Bengal, dated 29th September 1830, No. 39.

1. OUR last letter to you on the subject of native education was dated 5th September 1827, since which we have received your letter in the Persian Department, dated 21st August 1829, to which we now proceed to reply.

2. The Report which you have furnished to us in this letter of the result of the measures for the education of the natives, already sanctioned by us, has afforded us the highest satisfaction. The experiment of establishing seminaries for giving instruction to the people of India, of a higher kind than any which they previously possessed, has been successful in a degree not merely equal, but superior to our most sanguine expectations. The great and rapidly increasing efficiency and popularity of these institutions, not only affords complete proof that their establishment was called for by the state of public feeling, and by the circumstances of the times, but also conveys the gratifying assurance that the higher classes of our Hindu and Mohammadan subjects are ripe for a still further extension among them of European education, and European science and literature.

3. We

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3. We shall briefly pass in review the present state of each of the colleges established under your presidency, principally in order that you may receive, in each instance specifically, the expression of our warmest approbation, both as respects the general system on which these various institutions have been conducted, and the particular improvements which you have successively introduced.

4. The Madressa, or Mahommadan College of Calcutta, has now 78 students on the foundation; the number of those who pay for their education is not stated. The progress of the students, almost without exception, in the various studies pursued at the college, is extremely creditable, and every year exhibits a higher degree of proficiency than that which preceded it. Admission into the Madressa having been made a subject of competition, and assigned as a reward to the most deserving among the candidates, the scale of attainments which they bring with them on entering the college has been so greatly raised, that the establishment of a school preparatory to the Madressa is no longer considered necessary. The studies of the mathematical class have been made to include arithmetic and algebra, and a medical class has been established; translations into Arabic of good elementary works on both the branches of knowledge are in preparation. An English class has since been added to the college.

5. At the Sanscrit College of Calcutta, the number of pupils is now 176, and is rapidly increasing. Of these, only 99 receive allowances from the college. While the peculiar studies of the place have been prosecuted with great success, we are happy to perceive that very important improvements have been introduced into the course of instruction. The English language and anatomy, on European principles, are now taught in considerable numbers, and with most encouraging results. In the words of Mr. Wilson, who examined the medical class, the triumph gained over native prejudices is nowhere more remarkable than in this class, in which not only are the bones of the human skeleton handled without reluctance, but in some instances dissection of the soft parts of animals performed by the students themselves. The study of mathematics is also successfully prosecuted in this college.

6. But the Vidyalaya, or Anglo-Indian College, originally established by the natives themselves, for the study of the English language, and for their education through the medium of that language exclusively, has had more decided success than either of the other Calcutta colleges. The number of scholars is now 436, of whom all except 100 pay for their tuition. The progress of these pupils is highly encouraging, the higher classes being able to compose tolerably in English, and to read the best authors in the English language; the study of mathematics, both in the geometrical and in the algebraical branch, has been introduced with success. Lectures are delivered in natural philosophy and chemistry, which are attended by the pupils both of this and of the Sanscrit College, and their progress is reported to be highly satisfactory.

7. The colleges of which we have sanctioned the establishment at Delhi and at Agra, have now come into operation. The native languages and laws are as yet the principal object of attention at these seminaries, but an English class has recently been established at each. The elements of mathematics are also studied at the Delhi College, and at Agra many of the students study the elements of geography, astronomy, and mathematics, agreeably to the European systems. At the Delhi College, the number of students is 199, of whom 32 form the Arabic, and 126 the Persian class; 13 are studying Sanscrit, and 28 English. At the Agra College the total number is 198, of whom 129 are attached to the Persian, and 69 to the Hindu department; of these, 84 only receive stipends from the college; 114 attend without any pecuniary allowance. At both institutions, the reports of the progress of the students are most favourable, and it is highly gratifying to observe that Hindus and Mahommadans, as well as the different castes of the Hindus, a few of the lowest excepted, mix together for purposes of education, without the slightest reluctance or inconvenience.

8. The college at Benares now contains 244 students, of whom 102 are on the foundation; the remainder are free students. The studies of this institution have not yet extended beyond the native languages, literature, and laws; but in these the proficiency of the students is reported to have greatly increased.

9. Such having been the success of the seminaries for native education already established, and the proficiency as well as the number of the students at each receiving every year a considerable increase, those institutions must now annually send forth a number of students, who have learned all which the colleges where they were educated are adequate, on their present footing, to teach; and it is therefore of the greatest importance, that to these and to others of the native youth the means should be afforded of cultivating the English language and literature, and acquiring a knowledge of European science, and a familiarity with European ideas, in a higher degree than has yet been within their power. The documents now under review afford most gratifying proof that a scheme of this extended nature would now be warmly welcomed by the higher ranks of the natives under your government. Of the spirit which prevails in the Lower Provinces, the establishment and success of the Anglo-Indian College is sufficient evidence. And we learn with extreme pleasure the opinion of the General Committee of Public Instruction, partly founded on the personal observation and inquiries of several of their members, that "the time has arrived when English tuition will be widely acceptable to the natives in the Upper Provinces."

10. Your

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10. Your attention has been anxiously directed to the means of accomplishing this object, and in particular to the comparative expediency of establishing separate English colleges, or of enlarging the plan of the existing institutions, so as to render them adequate to that more extensive purpose. You have transmitted to us several most interesting communications from the General Committee of Public Instruction, and from the local committee of the Delhi College, on this question.

11. Both the committees give a decided preference to the plan of establishing separate colleges for the study of English and for the cultivation of European knowledge, through the medium of the English language. They urge, that a thorough knowledge of English can only be acquired by natives through a course of study, beginning early in life and continued for many years; that the knowledge of our language and of European science, which could be acquired in a course of education mainly directed to other objects, would not contribute in any high degree to the improvement of the native character and intellect, while the native languages and literature may be adequately pursued as a subordinate branch of education in an English college; and that anything beyond the mere elements of European knowledge is most advantageously taught through the European languages, with the additional recommendation, that, when so taught, it comes into less direct collision with the sacred books of the Mahommadans and Hindus.

12. By these arguments you have been convinced, and you have accordingly authorised the establishment of an English college at Delhi, and another at Benares. The project of establishing one at Calcutta seems to have been tacitly abandoned; the Anglo-Indian College, under its present superintendence, being found capable of answering the purpose.

13. While we attach much more importance than is attached by the two committees, to the amount of useful instruction which can be communicated to the natives through their own languages, we fully concur with them in thinking it highly advisable to enable and encourage a large number of the natives to acquire a thorough knowledge of English; being convinced that the higher tone and better spirit of European literature, can produce their full effect only in those who become familiar with them in the original languages. While, too, we agree with the committees that the higher branches of science may be more advantageously studied in the languages of Europe, than in translations into the Oriental tongues, it is also to be considered, that the fittest persons for translating English scientific books, or for putting their substance into a shape adapted to Asiatic students, are natives who have studied the sciences profoundly in the original works.

14. On these grounds we concur with you in thinking it desirable that the English course of education should be kept separate from the course of Oriental study at the native colleges, and should be attended, for the most part, by a different set of students. This, however, does not necessarily imply that the two courses of study should be prosecuted in two separate institutions. At the Agra College, the Persian and the Hindee branches are perfectly distinct; and though some of the students are attached to both departments, the greater number confine themselves to one or to the other. If an English department were similarly attached to that college, or to the college at Delhi, the English language and literature might be taught classically, and the sciences might be taught in English, notwithstanding that studies of another character were pursued within the same walls.

15. It would be desirable, whenever practicable, to select as teachers of the English language and literature, persons competent to give scientific instruction. This has already been done, in the instance of Dr. Tytler, with the happiest success; and we should think that our medical service must afford other individuals equally competent and equally ardent in the cause of native education. Elementary teachers of English are already attached to all the colleges under your government, except that of Benares, and you will be best able to judge, in each particular instance, what assistance it may be necessary to afford to the director of the English studies at the colleges, in order to relieve him from the drudgery of conducting the lower classes through the spelling-book and grammar.

16. While we thus approve and sanction the measures which you propose for diffusing a knowledge of the English language, and the study of European science through its medium, we must at the same time put you on your guard against a disposition of which we perceive some traces in the general committee, and still more in the local committee of Delhi, to underrate the importance of what may be done to spread useful knowledge among the natives, through the medium of books and oral instruction in their own languages. That more complete education which is to commence by a thorough study of the English language, can be placed within the reach of a very small proportion of the natives of India. But intelligent natives who have been thus educated, may, as teachers in colleges and schools, or as the writers or translators of useful books, contribute in an eminent degree to the more general extension among their countrymen of a portion of the acquirements which they have themselves gained, and may communicate in some degree to the native literature, and to the minds of the native community, that improved spirit which, it is to be hoped, they will themselves have imbibed from the influence of European ideas and sentiments. You should cause it to be generally known, that every qualified native who will zealously devote himself to this task, will be held in high honour by you; that every assistance and encouragement, pecuniary or otherwise, which the case may require, will be liberally afforded, and that no service which it is in the power of a native to render to the British Government will be more highly acceptable.

17. The

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17. The establishment of colleges is of little use without the provision of appropriate books both for college instruction and subsequent reading. Your greatest attention is due to this object, and we are happy to perceive that it is bestowed. A certain portion of the funds at the disposal of the general committee is employed in printing such of the books which already exist in the native languages, as are best adapted to the use of the various colleges, and other school books prepared and translated for the purpose. The Calcutta School Book Society co-operates in the pursuit of this object, and affords the aid of a portion of its funds. It is of the highest importance that the books selected should be instructive in their matter, adapted to the capacity of the scholars, and calculated to inspire a taste for further acquirements. We shall more readily sanction expense judiciously incurred for this purpose than for any other object connected with native education; because it is the point in which your present means are most deficient, and because much of the expenditure will probably in time be reimbursed by the sale of extra copies of the works printed.

18. There are several subsidiary measures which you have adopted, and others which you propose to adopt, in order to stimulate the natives to take advantage of the improved means of education now placed, or about to be placed within their reach. To these we shall now advert.

19. You have employed part of the interest of various donations which have been placed at the disposal of the general committee by the well-directed benevolence of several native gentlemen, in the endowment of scholarships, to enable persons who have distinguished themselves at any of the colleges to continue the prosecution of their studies, beyond the period at which their necessities would otherwise have compelled them to quit the college, and enter into active life. Provided that the privilege is restricted, as you intend, to young men who have afforded proof of peculiar capacity and industry, it appears to us to be a highly useful and proper mode of encouraging and facilitating their acquisition of high attainments. We trust that the adoption of this measure, and the growing sense among the native community of the value of an improved education, will speedily enable you to renounce the practice of granting stipends to students who merely go through the ordinary course of instruction. We perceive with satisfaction that you have been able to reduce the stipends allowed to the students of the Calcutta, Madressa, and likewise (as we infer from an expression of the committee), to those of the Agra College.

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32. We approve of the intention which you express, to establish, as soon as the means at your disposal admit of the expense, a college at Bareilly.

33. With respect to the elementary schools which were established by Government in various parts of India previously to the appointment of the general committee, we consider them of subordinate importance, instruction in reading and writing being already very generally diffused among the inhabitants of most of the territories under your presidency. We perceive that you are careful not to allow these establishments to consume resources disproportionate to their comparative utility; and we recommend, as the mode in which they may be rendered most useful, that they be kept well supplied with instructive school-books, and other means of instruction.

34. You will communicate to the government of Fort St. George, and Bombay, such of the papers relating to your proceedings in the department of native education as will afford to these governments a complete understanding of the general character of the measures which you have adopted, or may hereafter adopt.

35. It is our wish that the establishments for native education should be conducted on the same principles, and receive the same support from Government at all the presidencies.

### *George Gordon Macpherson*, Esq., called in; and further Examined.

*G. G. Macpherso* Esq.

8569. *Chairman.*] THE Committee understand that you wish to correct or explain a portion of your previous evidence; will you state the answers to which you refer?—The answer to which I beg to refer is that to Question 8381. I wish to explain that, when I alluded to the grievance of which the natives of Bengal so much complain, namely, having very young men appointed to high judicial and revenue situations, I had not at that time an opportunity of mentioning the names. I have since extracted certain instances from the Bengal and Agra Directories, published in Calcutta by Samuel Smith & Co., for 1846 and 1849, the only two I could lay my hand on, which are to found in most of the public offices. It is there mentioned that Charles Thomas Buckland, in 1843, obtained his first appointment on getting out of college on the 21st of December 1844, and was appointed officiating collector of Tipperah on the 22d of October 1845, ten months after completing his education. J. R. Maspratt, season 1843, was appointed assistant to the magistrate and deputy-collector of Forreedpore on the 23d of April 1845; he was appointed to officiate in that situation at that place, on the 26th of

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November 1845, seven months after coming out of college. Charles B. Saunders, in season 1843, was appointed assistant to the Commissioner of Delhi, on the 24th of July 1844, and officiating joint-magistrate and deputy collector of Delhi, on the 25th of October 1845, 15 months after completing his education. Lord W. M. Hay, season 1845, was appointed joint-magistrate and deputy collector of Simlah, on the 11th of December 1848. That appears to have been his first appointment.

8570. Mr. *Elliot.*] Do you mean that he was appointed to that situation from college?—The Directory states so. J. C. Dodgson, season 1845, was first appointed on the 27th of January 1847. He was appointed officiating joint-magistrate and deputy collector of Bograh, on the 4th of January 1849, two years after completing his education. G. F. M'Leod, season 1845, was appointed assistant to a magistrate on the 16th of May 1845, and was exercising the powers of magistrate and deputy collector of Benares on the 29th of January 1848, two years and eight months after completing his education. I give these instances merely in corroboration of what I previously stated, that young men were frequently put in charge of districts before they had been three years out of college.

8571. Sir *J. W. Hogg.*] Do you speak, in thus supporting your previous evidence, of matters within your own knowledge personally, or do you refer to that paper merely as containing an extract from some directory?—There is only one out of the list whom I know. I took the names by hap-hazard from the only two directories, as I formerly mentioned, upon which I could lay my hands. The only member of the service whom I happened to know among this list was a young man of the name of M'Leod, who went out with me, and arrived in Calcutta on the 23d of January 1845; he was appointed four months afterwards assistant to the magistrate of Benares. Two years and eight months afterwards, he was exercising the powers of magistrate and deputy collector of Benares.

8572. Do you happen to know how long he acted in that situation?—I believe he acted for upwards of a year; he was afterwards removed to the North-western Provinces.

8573. Mr. *Elliot.*] Do you happen to know where Mr. Buckland was stationed when he was appointed to act in that collectorship?—At Tipperah.

8574. When was he so appointed to act?—His first appointment was on the 21st of December 1844.

8575. Do you know where he was assistant before he was appointed officiating collector?—I do not. I hear at Chittagong.

8576. Do you know how long he so acted?—I do not.

8577. So that, in the event of any collector being taken ill, and being obliged to make over his charge to his assistant, you regard it as an evil to be complained of, that a young man should suddenly succeed to a situation which has accidentally become vacant, either by illness or by the necessity of the collector absenting himself for some other important reason?—I consider it a very great hardship upon the people, that a situation of such importance should be entrusted to any young man.

8578. Then, of course, you consider that some older person should at all times be there, ready to take the charge in the event of such an emergency?—I think there ought to be some suitable person there to take the charge; he might be brought from one of the nearest stations.

8579. Supposing there were no such person at a neighbouring station?—I think that is the great fault which is complained of by the natives, the want of a sufficient number of efficient officers.

8580. You think there ought to be a spare collector in each district, or in every second district, to fill up a casual vacancy?—I do not think it is necessary to have spare collectors; I think such arrangements should be put in force as would prevent a large district being placed under the charge of a very young man.

8581. What is the arrangement which you would propose?—If there were two or more deputy collectors and deputy or assistant magistrates appointed, the objection would be, in a great measure, overcome.

8582. You would, in fact, increase the service to such an extent as to provide a deputy collector in every collectorship, ready to assume the charge in the event of his principal being absent?—I certainly have no idea of increasing the Civil Service; I would increase the appointments greatly.

8583. Whom would you appoint?—I would appoint a greater number of deputy magistrates, and a greater number of deputy collectors than there are at present.

8584. Should they be Europeans or natives?—Wherever I could find efficient men, whether natives or Europeans, I would employ them.

8585. Without distinction?—Without distinction.

8586. *Chairman.*] Is there any other explanation which you wish to add?—In reply to Question 8309, I brought before the notice of the Committee the subject of my having been dispossessed of land at Rangamutty, the right to which I supposed I had purchased from the Company by public auction. I expressed my unwillingness to give any names; my object was solely to expose what I considered a bad system. I was desirous of showing the danger of placing both fiscal and magisterial duties in the hands of the same public functionary, who I conceived might do an illegal act in the capacity of a collector, and enforce it as a magistrate. I would add, that two more honourable or able men could not in my opinion be found in the Bengal Civil Service than Mr. Robert Torrens and Mr. Welby Jackson; and if such men are liable to take an erroneous view, though no doubt a conscientious one, of the rights of an individual, in opposition to the Government which they serve, I think it is a strong argument against uniting the offices of magistrate and collector.

*John Clarke Marshman*, Esq., called in; and further Examined.

J. C. Marshman, Esq.

8587. *Chairman.*] HAVE you paid any attention to the subject of education in India?—Yes; I have endeavoured to obtain all the information which I could upon the subject with regard to all the Presidencies; but the evidence which I would now offer to the Committee has reference more particularly to the two divisions of the Bengal Presidency, that is, to the progress of education in Agra and in Bengal.

8588. Have you any statement of the number of English schools and scholars?—Within the Bengal Presidency, we have three descriptions of English schools and seminaries. The first consists of those which are paid by the State, and are under the immediate direction of the Government. In Bengal and Bahar there are 31 such schools and colleges, embracing 4,241 scholars. The various Missionary Societies in the same provinces have also established various schools and colleges, for the education of the natives in the English language and in European science; and I find, according to the latest return, that the number of schools and colleges connected with them amounted to 22, and that the number of students was about 6,000. As the study of English is exceedingly popular among the natives of Bengal, and they are anxious to give their children as large a knowledge of it as possible, many of those natives who have received an English education, either in the Missionary or in the Government schools, have established proprietary schools for English tuition, where all those who are able to pay either a smaller or a larger sum receive instruction. I have never been able to obtain any return, either of the number of schools or of the number of scholars in those proprietary institutions; but I should think that, in and about Calcutta, the number of scholars does not fall much short of 1,500. The number, however, may be considerably greater. I find, according to the last report in the Agra Presidency, that the number of Government schools and colleges amounts to eight, and the number of scholars in them to 1,548. In the same Presidency the Missionaries have 22 English schools, in which 1,754 students are receiving education; but as English is not so popular in the North-western Provinces as it is in Bengal, I am not aware that there are any proprietary schools in any of the great cities in those provinces.

8589. What is the character of the education given in the English colleges and schools?—The education has been carried to a very high pitch in the Government institutions. The students receive the same kind of instruction which is comprised in the compass of a liberal education in this country, and go through the whole circle of literature, of philosophy, and of science. Many of the missionary schools also embrace the same large range of instruction, and the education given in them is equally comprehensive. In some of the inferior missionary schools, and more particularly in the lower class of proprietary schools, where they have not the same command of resources for obtaining

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superior tutors, the education is of rather an inferior character, and more elementary than in the higher institutions. The natives exhibit great sharpness and great precocity of intellect. They have also very great powers of application. In many of those institutions, the youths who have reached the head of them have obtained an amount of knowledge which would not do discredit to some of the best institutions in this country.

8590. Those remarks apply to those who obtain the complete amount of education given at those institutions. What proportion of the students are likely to attain that high standard of knowledge?—I think the number must be very limited, and that one in ten would be rather a large proportion. In general, the natives who attend those institutions, both those belonging to Government and to the missionaries, consist of the sons of men who are not sufficiently wealthy to enable them to keep their children at school for such length of time as may be necessary to complete their education, and they are, therefore, obliged to withdraw them from instruction long before their education has been completed. It is therefore a very lamentable reflection that by far the largest proportion of the 15,000 youths who are now studying English will probably leave the institutions without such a knowledge of English as would enable them to write a correct English letter, or to read any English book to profit which has not been made a class-book. The youths whose education is thus prematurely interrupted fall back upon a state of society very inferior to them in intellectual attainments, and thereby are apt to lose much of the advantage which they have gained at those institutions; so that we frequently find that at the end of 10 years a man has far less knowledge than he had at the beginning of that period when he first quitted the institution.

8591. What is the rule in the Government schools respecting religious instruction?—The Government considers itself pledged to the principle of perfect neutrality on the subject of religion, and religious instruction is therefore entirely excluded from the Government schools; the education is completely confined to mere secular branches of instruction. The Bible is altogether excluded, and great care is taken to avoid any instruction which might be interpreted into a wish to use education as a means of proselytism, or to tamper with the religious faith of the students.

8592. Have you formed any opinion regarding the question of excluding religious instruction from the general education of the natives of India?—I have always thought that the union of religious and secular instruction was absolutely indispensable to a good and complete education, and that the exclusion of all reference to religious truth in the Government institutions was a matter of very great regret. The natives themselves also have always been accustomed to give a very high religious tone to secular education. In fact, among the natives themselves religion is completely identified with education; they go so far as to represent even the very alphabet as having been communicated to men by the gods; and all the knowledge which the natives possess relative to history, geography, astronomy, or any other kind of secular instruction, is given to them under a religious sanction.

8593. Do you consider it advisable that the Government should introduce Christianity into the schools which are identified with the State?—That is a very difficult and a much disputed question; but however much it may be regretted that the Government should have excluded all matters of religion from their institutions, I cannot but think that the attempt to introduce it, that is, to introduce christianity, into the institutions of the State, either into the schools or the colleges of the Government, would be unadvisable under existing circumstances. If the Government had originally, without any noise or ostentation, quietly introduced the Bible into their public institutions when they were first established, I think that upon that principle of acquiescence in whatever the State does, which seems to regulate the minds of the natives, there would have been very little opposition raised to it; but I fear that the time has passed by when the Bible could be introduced into those colleges now existing, or which may hereafter be established in direct connexion with the State; that is, those institutions which are not only supported from the funds of the State, but are also identified with the Government itself. It must be borne in mind, that you have, in Calcutta more especially, a very large and opulent, an intelligent and an influential body of natives, who are not only indifferent to Christianity, but also exceedingly hostile to it, and that they watch all the movements of the Government in reference to the question of conversion with the greatest jealousy and suspicion, and that if the Government were now to introduce religious instruction into the colleges which exist in Calcutta, I think they would raise such an outcry as would be exceedingly embarrassing to the Government. With the instrument of a free press in their hands, and with the aid of no inconsiderable portion of the editors of the English newspapers, who are equally opposed to the introduction of Christianity into the schools, I believe they would be able to raise a clamour such as the Government ought not, under any circumstances, to encounter; and it is possible that they might succeed in obliging the Government to retrace its steps after having allowed the Bible to be introduced into the seminaries, and constrain Government to exclude it, and I think it would be much more advisable not to admit it, than, after having admitted it, to exclude it from the schools, and that under the influence of popular clamour.

8594. What do you consider would be the probable effect of the attempt to introduce Christian instruction into the Government colleges or schools?—I think the institutions themselves would be immediately deserted. The introduction of the Bible, or the doctrines of Christianity, into those seminaries would create the greatest possible agitation in native society; in fact, such a degree of excitement as we have never seen before, far more intense than anything which was raised upon the question of Suttees, or even upon the recent occasion of the passing of the Liberty of Conscience Act. The orthodox party would be joined by the liberal party, and they would immediately meet, and probably form a kind of Committee of religious safety; they would, throughout the newspapers, both English and native, spread the report that the Government, after having for so long a period acted upon the principle of neutrality, had now entered upon a crusade against their religion, and that it was endeavouring to make the education of the natives the means of proselytism. This powerful body in Calcutta would very probably determine, and the determination would be supported by all the Hindoos in Calcutta, to exclude from the pale of native society every individual who dared to send his children to those schools, till the obnoxious rule was repealed. The introduction therefore of Christian instruction would be a source of very great embarassment to the Government. I think the immediate effect of it would be to close the schools, and that it would be found in some measure to shake the confidence of the community in the maintenance of that principle of religious neutrality, which is at present so great a source of political security.

8595. Have you any other reason to state which would render the introduction of Christian education unadvisable at present?—I think that another reason, which should not be overlooked, may be found, although it is a subject of great delicacy to touch on, in the views of some of those who have superintended the public institutions connected with the State. I think there has been a very strong impression upon the minds of many, that the exclusion of Christianity from the public institutions was with them a source of no regret; and that they have voluntarily placed in very influential situations in those institutions men who were avowedly indifferent to Christianity, and some who openly professed the principles of infidelity. I think that the character of the present members of the Committee of Public Instruction affords a sufficient guarantee against the recurrence of any such unpleasant and objectionable proceedings; but still there are, doubtless, some among the Europeans employed as tutors in the English colleges, who regard the truths of Christianity with perfect indifference, and who, if an appeal were made to them by any of the students regarding the principles of Christianity, would very likely give such an answer as would impair the value of those truths in the minds of the natives. We must also remember, that a very large proportion of the teachers in the Government institutions are natives, very respectable and well educated natives, but still Hindoos, who do not consider Christianity to be a divine revelation; and I cannot imagine that there would be much advantage in the inculcation of Christian truth by those who did not appreciate its importance; and that it would be better altogether to avoid any attempt to disseminate Christian truth in the institutions of the Government, when there was any danger of its being accompanied with remarks calculated to throw discredit upon the doctrines of the Bible. I think those circumstances tend rather to mitigate the regret that every sincere Christian would otherwise feel at the exclusion of religious instruction, that

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that is, of instruction in the truths and doctrines of Christianity, from the public institutions of the Government.

8596. Your opinion, as I understand you, is, that those which you now state as objections to that system, apply solely to the introduction of Christian instruction by Government agency?—Entirely by Government agency; that is, the introduction of the use of the Bible as a class book, and the inculcation of the doctrines of Christianity in those institutions, in the same manner as they are taught in the institutions of the Missionaries.

8597. Has the secular instruction given in the Government schools produced any effect on the minds of the scholars, as it regards their own creed?—I think, although Christianity is entirely excluded from the Government institutions, yet the instruction which is given in them has had the effect of raising the natives infinitely above their own creed. There are few of those who have received a complete education at the Government institutions, who do not hold the doctrines and principles of Hindooism in the most thorough contempt. And this is easily accounted for; for all those geographical, and astronomical, and historical absurdities which are believed by the Hindoos, are derived entirely from the Shastres. The native obtains his religious creed from the same source as his scientific knowledge, and from the same books which, as Mr. Macaulay mentioned in his Minute on Education, teach him the existence of seas of treacle and seas of clarified butter. Now, when the native finds that the existence of those two seas, and, indeed, all the facts regarding geography and history given in the Shastres, are entirely fabulous; when his faith is shaken in one portion of the system, it is scarcely possible that it should not also be shaken in others. Such has been my experience, that the study of English literature, and the knowledge of European science which is obtained by the natives, although unaccompanied with religious instruction, or instruction in the truths of Christianity, has produced the great effect of shaking the fabric of Hindooism to its very foundation; and that the indirect result which has thus followed the exertions of the Government in the cause of education is highly satisfactory. At the same time, I ought to mention that those natives who have received a superior education, and through that education have been raised above the absurdities of their creed, are still found to be, perhaps, the most strenuous opponents of Christianity; and the Missionaries have remarked that they do not encounter more strenuous opposition from any class than that of educated nativeyouths. And it is to this circumstance, that is, to the natives having been raised above their own superstitious creed, without embracing Christianity, that we are to attribute the great success which has attended the attempt to establish that sect of Vedantists, originally founded by Rammohun Roy. This sect at the present time includes 300 or 400 of the very best educated natives in Calcutta, and no Christian can regard the popular idolatry of the country with feelings of greater contempt than this body of Vedantists, who profess to derive the doctrine of one God from the Vedes. They have established a chapel in Calcutta, where they hold weekly meetings, and where monotheistic hymns from the Vedes are chaunted, and some eminent Brahmin connected with their society stands up and repeats some moral sentence from the Vedes, and explains it to the assembled audience, and endeavours to enforce its doctrine upon their consciences.

8598. Would not the persuasion, on the part of the natives, that the Government was anxious to promote the spread of Christianity, induce a hypocritical profession of Christianity, with a view to win the favour and patronage of the Government?—I think it is likely that it would do so to a very considerable extent; but we have no data from which to calculate, except by referring back to that which occurred under the Mahomedan Government. Under the Mahomedans, those who forsook Hindooism, and embraced the creed of Mahomet, were generally treated with great respect, and in many instances raised to situations of great honour. Some of the most eminent of the Mahomedan governors, and statesmen, and generals, were originally Hindoos who had forsaken their own creed and embraced that of Mahomet; and I think, therefore, it is not at all unlikely, that if our Government had offered a premium for forsaking Hindooism, a very large proportion of respectable Hindoos would unquestionably have abandoned it.

*Jovis*, 21° *die Julii*, 1853.

MEMBERS PRESENT.

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| Mr. Baring. | Sir Charles Wood. |
| Sir T. H. Maddock. | Mr. Hume. |
| Sir R. H. Inglis. | Mr. Spooner. |
| Mr. Fitzgerald. | Mr. Mangles. |
| Mr. Elliot. | Mr. Vernon Smith. |
| Sir J. W. Hogg. | Mr. Hardinge. |
| Mr. R. H. Clive. | Mr. Ellice. |
| Mr. Bankes. | |

THOMAS BARING, Esq., in the Chair.

*John Clarke Marshman*, Esq., called in; and further Examined.

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8599. *Chairman.*] WHAT is the nature of the instruction given in the missionary schools?—The object of the missionaries is to combine secular and religious instruction; to give their students as high a degree of secular education (I allude particularly to their superior institutions) as they could obtain in the Government colleges and seminaries; the Bible is introduced as a class book, and religious instruction is avowedly and openly given to all the students; that Christian literature, which is excluded from the schools of the State, is continually taught in the seminaries of the missionaries. As it regards secular education, I think many of the students in the higher missionary institutions are fully equal, in point of attainments, to those who are trained in the Government institutions. Some of those who have been trained at the missionary colleges are among the first natives for intelligence we have in the country; and some of the best articles in the "Calcutta Review," which occupies in India much the same place in public estimation as the "Edinburgh" and "Quarterly" and "Westminster" Reviews do in this country, have been written by natives of the country, who have received their education in these missionary institutions. Those institutions are attended by a much larger number of students than are to be found in the Government colleges in Calcutta. This may arise in some measure from the circumstance, that no fee for tuition is demanded in them, though the students are required to pay for the books they use. But the fact that so large a body of native youths flock to institutions where Christianity is openly inculcated, shows, I think, very clearly, that the objection to instruction in the truths of Christianity by the great body of the people has been somewhat exaggerated.

8600. Are the same books used for secular and literary instruction in the missionary institutions as are used in the Government schools and colleges?—I do not think that precisely the same books are in every case used. They may possibly make use of the same books with regard to natural philosophy and mathematics, but in reference to English literature, the missionaries have an objection to the study of Shakspeare and our dramatists; and there is, therefore, a considerable difference regarding the books used at the missionary institutions for general literature.

8601. I understand you to say that the standard of education in the missionary schools is as high as in the Government schools?—To a very considerable extent; although there is a difference of opinion upon that subject. I think that the superior youths in the missionary institutions have exhibited as great a degree of knowledge as those who have been brought up in the Government institutions.

8602. What has been the result, as regards conversions, of the system pursued respectively in the Government and in the missionary seminaries?—A statement was drawn up during the last year, regarding the number of youths who

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who have embraced Christianity from among those who had been educated by the missionaries, and those who had been brought up in the Government institutions. I have not been able to find the document, which I brought home with me, but speaking from memory, I should say that the number was mentioned at about 70; and that of this proportion 30, perhaps rather a smaller number, consisted of those who had been trained up in the Government institutions; but the majority consisted of those who had been educated by the missionaries. I should mention also, that in the case of converts from the missionary schools, most of them have embraced Christianity while under tuition; whereas, in almost every instance, the converts from the Government schools have come over to Christianity after they have quitted the institution.

8603. Did those conversions which took place while the scholars were in the missionary seminaries, produce any effect upon those institutions?—The effect upon the institutions, in the first instance, was that they were almost entirely deserted. The parents of the youths who were receiving an education there took alarm at the result of this tuition in the missionary institutions, and removed almost all their children from them; but this feeling of apprehension gradually subsided, and the youths returned to the missionary schools. On the next occasion the same kind of alarm was felt, though in an inferior degree; but as those conversions have become more and more numerous, the alarm seems to have almost entirely subsided, and about 12 months ago, when five or six of the senior students in one of the missionary institutions, men of caste and standing in society, embraced Christianity, it was found to have scarcely any effect whatever upon the general attendance at the school.

8604. How were those conversions regarded by the Hindoo community?—They excited the greatest possible agitation in the native society in Calcutta. The orthodox party were inflamed with extraordinary indignation against the missionaries. They held meetings and denounced the system, and threatened to excommunicate from the pale of society any of their countrymen who should venture to send their children to schools where they were liable to be led to forsake their religion. Those natives in Calcutta, who were among the most influential families, attributed the popularity of the missionary schools to the fact that no fee whatever was demanded for tuition; and in order to counteract this influence they determined, if possible, to establish anti-missionary colleges upon the same principle; that is, the principle of giving to Hindoo youth the same superior instruction which was given in the missionary schools, free of all charge, but to inculcate the Hindoo Shastras instead of the Bible. It was proposed among them to raise the sum of, I think, 30,000*l.* for the endowment of such an anti-missionary college; but after more than a twelvemonth of exertion, it was found that they were scarcely able to obtain 1-10th of that sum, and this occurred in a community which is in the habit of expending 20,000*l.* or 30,000*l.* annually in religious festivals. The failure of this great attempt to supersede the missionary institutions seems to have produced in the minds of the influential natives in Calcutta a conviction that it is not possible for them to stem the current, or to break up the missionary institutions; and they are now endeavouring to abrogate that rule of the Shastras, by which a man having once forsaken his creed, remains for ever separated from it, and to receive back into the pale of Hindooism those who have embraced Christianity.

8605. When did the attempt to establish this rival seminary for instruction in the Hindoo religion occur?—I think within the last two years.

8606. And the attempt has altogether failed?—It has entirely failed; the institution has never been established; and, as I have mentioned before, since it was found impossible to get up a rival to the missionary institutions, the natives are now endeavouring, if possible, to alter the Hindoo Shastras, and to receive back into the pale of Hindooism those who had forsaken it.

8607. What do you mean by altering the Shastras; do you mean obtaining the decision of a pundit as to the construction of the Shastras?—It is understood to be an invariable rule of Hindooism, that a man who has once lost caste can never be restored to it; and the natives have been endeavouring to obtain an opinion from the most celebrated pundits in Calcutta, Nuddea, and Benares, authorising them to modify this rule of the Shastras, and receive back those who have quitted the Hindoo faith.

8608. To what extent has the public service been benefited by the introduction into it of men educated at the seminaries of which you have been speaking?—Not by any means to the extent which could have been wished. When the Government institutions were placed upon their present footing, about 20 years ago, by Lord William Bentinck, that is, when English education became the order of the day, there was a considerable prejudice in the minds of some members of the civil service and of the officers of Government generally against the employment in the public service of those who had received this English education. The plausible excuse which they gave for that objection was, that men who were crammed, as they said, with mathematics, and were able to repeat Shakspeare, and to quote Johnson and Addison, were unfitted for the duties of the public service, which required a great deal of official knowledge and experience; but in proportion as the men who had adopted those prejudices left the service the feeling gradually died out, and in the course of time a conviction arose in the minds of the most influential members of the service that those seminaries ought to be made the nursery of the public service, and that the Government, which was at so large an expense for the purposes of education, ought to obtain some benefit from it, by being enabled to place the most advanced students in situations of public trust. It was this growing feeling which gave rise to the celebrated notification of Lord Hardinge, at the close of 1844, which is so well known to the Committee.

8609. How has that notification been worked?—Lord Hardinge's notification has not been worked at all. It was superseded before it was a twelvemonth old. That notification was based upon a very broad and comprehensive principle. It was intended to introduce into the public service the students of all institutions, both those that were supported by the State, and those which were maintained by private individuals, or by public societies; but before seven or eight months had elapsed another notification appeared, which completely nullified and neutralised the first, and which laid down a scale of qualifications, or rather a rule of examination, which none but those who had studied in the Government institutions were able to pass. As soon as this new notification was known in England, the Court of Directors disapproved of it, and in their despatch to the Government of India, said, "It appears to us that the standard," referring to the second notification, "can only be attained by the students in the Government colleges, and that therefore it gives them virtually a monopoly of office."

8610. What was the date of that despatch?—It must have been about the year 1846, 18 months or two years after the original notification of October 1844.

8611. Sir *T. H. Maddock*.] Was the second notification published in the "Gazette"?—I think it was not; the first notification appeared in the Government "Gazette."

8612. *Chairman*.] What was the impression created in the minds of those who were at the head of the missionary institutions by this exclusion?—The arrangement which I referred to laid down a scheme of examination for those who were to receive certificates under the notification which completely excluded all but those who had been brought up in the Government institutions, and though such may not have been the intention of this subsequent arrangement, yet such was the effect it produced. From that time forward, those who presided over the missionary institutions, as well as those who were at the head of private institutions, refused to send up any of their students to be examined, in order to compete for those certificates. A feeling of the greatest possible dissatisfaction was thus created among the missionaries, as may well be supposed, and it became a subject of remonstrance with the Council of Education; and this led to a long discussion, which was carried on with feelings not of mutual concession, and only ended in exasperating both parties. The education given in the missionary schools is not altogether, but very considerably, of a religious character; consequently the books which are used differ greatly from those which are employed in the Government institutions, and the discussion which arose had reference to the books which should be made the subject of examination. The missionaries had manifested an objection to the study of Shakspeare and of the English dramatists. On the other hand, the Committee of Public Instruction had an equally strong objection to examine the students of the missionary institutions in Paley's Evidences of Christianity, and other books of the same character. The consequence has been very deplorable, because it has sown discord among those who have the same object in view, namely, the enlightenment of the natives. It has also produced a very unfavourable effect on the minds of the students of the missionary colleges; whether right or wrong, they have been led to suppose that there were two castes in education, the Brahmin and the Soodra caste, and that those who were trained up in the regular orthodox colleges of the Government were of the Brahmin caste, and those who had been educated in the missionary institutions belonged to a lower and an inferior class. Now as the object of this examination was not to test the acquirements of the students in any particular book, but rather to ascertain their progress in general literature, it is very possible that a spirit of conciliation might have removed every difference; but there was no spirit of conciliation, I am sorry to say, manifested on either part; and the consequence has been, that both parties are now exasperated against each other, and I do not see any prospect whatever of having this discord healed under existing circumstances.

8613. It has been proposed to establish universities at the four Presidencies; how far do you think that would tend to remove the grievance of which you have been speaking?—I think the establishment of universities, if they are based upon the broad and liberal principles of the London University, would supply a complete remedy to the grievance complained of; and I do not see any other mode in which it can be removed. The point to which education has been carried, more especially in Calcutta, seems to require that universities of this kind should be at once established. It is not proposed that they should be employed in giving instruction, but rather in taking up those who have received instruction in other institutions, examining their progress and their qualifications, and giving them degrees of honour, or certificates of qualification; that all the public institutions of respectability, both those connected with the State, and those of public societies or of private individuals, should be affiliated with the university; that they should all send up their superior students every year to compete for those distinctions, and that the honours should be distributed among them without any feeling of partiality.

8614. A previous witness has stated that about 89,000*l.* is devoted by the Government to educational purposes; how far do you consider that that is sufficient for the wants of India?—I have only just seen that statement of Dr. Wilson. It was stated in the House of Commons that the sum appropriated to education by the Government of India did not exceed 65,000*l.* sterling a year; but in a series of papers published at the India House in the present year, the sum was stated at between 70,000*l.* and 80,000*l.* Dr. Wilson, in his evidence, I see, has brought in the sum of 10,000 rupees appropriated to Scinde, and 70,000 rupees to Sattara, which were evidently not included in that calculation. The sum, therefore, may be taken at 89,000*l.* or 90,000*l.* sterling per annum. If you compare the sum thus devoted from the revenues of India to the object of public instruction, with that which is voted by Parliament annually from the revenues of England for education in this country, I think it will be found to be very considerably disproportionate. If you assume the revenues of England at 52,000,000*l.* sterling, and the sum appropriated annually by Parliament at 250,000*l.* sterling, which, I think, is very nearly the sum, then from the 26,000,000*l.* net revenue in India we ought to obtain 125,000*l.*; and therefore if we have only 90,000 *l.*, we are still, according to that proportion, some 35,000*l.* or 40,000*l.* below the mark. But even that sum is insufficient for the wants of the country, and I am satisfied that if it were quadrupled, or increased even fivefold, it would not be found too much for the educational necessities of the country; and it is especially to be desired that there should also be an attempt, at the same time, to make those additional funds go as far as possible by a new mode of appropriating them.

8615. What mode of dispensing educational funds in India do you contemplate?—I have mentioned, in answer to a previous question, that it would be very desirable to borrow from England the plan of universities which has been matured here; and I would venture to say, that if we could also borrow the plan adopted by the Privy Council of Education in this country, of giving Grants in Aid to the various institutions in India, those funds might be made to go much further, and that this would be a much more appropriate mode of expending any additional funds which might be voted, than by exclusively following the present mode. It is scarcely possible for the Government in India to undertake the care and the responsibility of managing all the institutions which will be necessary for the diffusion of knowledge, and there is a general desire in India, in the minds of almost all parties, that the Government could be prevailed on to

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adopt the principle of grants in aid; that is, that they should determine to give pecuniary assistance to the existing institutions which are not connected with the State, in order to enable them to increase the sphere of their exertions. In that case it would be necessary for the Government to prescribe the course of study, and possibly even to lay down the books which should be used, and that an inspector should be employed to visit every school thus taken under the patronage of the Government, three or four times a year, and make a report of the progress of the children; the Government aid to the institution being proportioned according to the report made by the inspector. This would produce the double effect of giving an extraordinary impulse to the cause of education in India, at the same time that it would give the means of support to those institutions which can scarcely obtain adequate encouragement from local subscriptions.

8616. Do you mean that those grants in aid should only be afforded where private subscriptions have been raised to a certain extent?—Yes; the proposal is, that where schools and seminaries have been established by private subscription, or in connexion with public societies, and where they are straitened in their resources, the Government should come in and give them additional aid to enable them to extend the range of their labours.

8617. You think that system would tend to increase the amount of private subscriptions for educational purposes in India?—I think it would have a beneficial effect in that respect.

8618. How would you deal with the question of religion in reference to those grants?—In regard to the Grants in Aid given to those institutions, I think the question of religion must entirely be left alone, and that the Government should confine itself to secular education. In this country you have many sects to bring within the scope of the educational grant; but in India you have not only many sects of Christians, but also persons professing different religions, to bring within the sphere of this grant in aid, and it appears advisable, therefore, that the Government should leave the question of religion entirely untouched; that the inspector should be required only to examine the scholars in the various departments of secular education, and make no inquiry whatever as to the character of the religious instruction given in the schools, whether that religious instruction be Hindoo, or Mahomedan, or Bhuddist, or Christian; whether it be in connexion with the Church of England, or the Roman-catholics, or the Kirk, or the Free Church of Scotland, or the Baptists, or the Independents; and that the inspector should simply examine the progress of the students and scholars in the different branches of secular instruction, and leave the masters and proprietors of the schools to give whatever kind of instruction they may think most advisable in religious matters. The Government would thus be enabled to give assistance even to Christian schools and institutions, without in any measure infringing that principle of religious neutrality which has been always adopted, and which is a very great element of our political strength.

8619. Do you propose to confine those grants in aid to English institutions, or would you extend them to vernacular schools?—When they were originally proposed they were desired in reference to the vernacular schools; but there can be no reason for confining them to those indigenous institutions, or to schools in which knowledge is imparted in the native languages. They should be given, I think, equally to the higher schools in which an English education is given to the students, and to village schools throughout the country. I ought, at the same time, to mention that the Government in India is fully prepared to carry out this system of grants in aid as soon as it receives encouragement from home, and a suitable addition to its educational fund. The Government in India may be said to have already anticipated the decisions of the Home authorities upon this subject. About three years ago Mr. Thomason, in the North-western Provinces, having determined to give encouragement to vernacular education, proposed to grant pecuniary assistance, that is, grants in aid, to the schools which were then found existing among the natives. Last year, I believe, the Council of Education in Calcutta gave similar assistance to an English seminary, which had been established about 15 miles from Calcutta, to the extent, I have heard, of 150 rupees a month. I allude to the school at Jonaye, in which the late Mr. Bethune took so great an interest. The Government of Madras has recently announced its anxiety to pursue the same course. In the very last report of the meeting of the Madras University Board, Sir Henry Pottinger, the

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the Governor, is reported to have said, "The establishment of missionary schools in Madras is a source of great good to the Presidency, and I do not see why these should not be supported without doing the least harm to the Government Presidency Institution. I have lately attended several schools, which are not in the least behind those supported by the Government, and I think these have a right to be fostered and supported by the State." I have heard by the late mail that the Goverment of Madras has actually entered upon this course of grants in aid, and has afforded support to several of the missionary institutions in the Madras Presidency upon the principle which I have stated, that of confining the grant entirely to secular education.

8620. Mr. *Hume.*] Will you state what class of youths are educated in the schools to which you have referred?—The school to which I have alluded consisted almost entirely of Hindoos, who were chiefly men of a superior caste and position in society.

8621. There is no provision made for the lower classes of natives?—In the school to which I particularly allude, I believe nearly all the students belong to the more respectable classes.

8622. *Chairman.*] Have you formed any idea of what would be necessary for the successful establishment of a system of vernacular education?—I took the liberty of placing before the Committee of the House of Lords an outline of a plan which I had drawn up on the subject, and which embraced the following points: First, the establishment of a normal school near the Presidency for the education of schoolmasters. Secondly, the establishment of a model school to be attached to it, where the schoolmaster should be trained in the principles and practice of vernacular tuition. Thirdly, a series of vernacular school books in the departments of history, geography, astronomy, and the simple elements of natural philosophy. Fourthly, inspectors to visit each school two or three times in the year, and to report the progress of the scholars. Fifthly, the establishment by a gradual process, as Government could feel its ground, of 300 or 400 schools in various districts. And, lastly, a plan for connecting the public service in the Mofussil with the schools, so as to afford suitable encouragement to them.

8623. Are there a sufficient number of books in the native tongues to form the substance of a system of vernacular education?—The number of books at present is rather limited, but it is continually on the increase. The native youths who have received a superior English education in the Government and in the missionary colleges, are fully prepared, and fully able, to compile, or to translate, the various books that might be necessary for carrying out a system of vernacular education. The Rev. Krishna Mohun Bannerjee, one of the most enlightened natives in India, now a Professor of Bishops' College, near Calcutta, has recently published, under the auspices of the Council of Public Instruction, a Bengalee Encyclopædia, which embraces half a dozen, or perhaps 10 such works, and which has been exceedingly popular. The difficulty which was felt 10 or 12 years ago regarding books for a course of vernacular education is rapidly disappearing; and at the present time, if the Government were prepared to give suitable encouragement, that is to say, to the extent of 1,000*l.* or 1,500*l.* sterling, for the translation of the books which might be required, in the course of three or four years it would have as complete a vernacular school library as could be desired at present.

8624. Sir *T. H. Maddock.*] Do you intend to confine your observations with regard to the paucity of books in the vernacular languages to the Bengalee language?—I am speaking now more particularly of the Bengalee language.

8625. *Chairman.*] You mentioned the project of introducing translations; are there any objections in your opinion to the use of translations as being of so inferior a character as to be inadequate to the purposes of education?—Those who have been opposed to vernacular education, and are for confining all their exertions to English instruction, have been in the habit of decrying translations; but there can be no reason why a translation of a good work on history, or geography, or astronomy, should not be quite as useful as the original. Our own literature, although it contains the finest classics, is at the present time enriched by translations from the German, and that literature itself began three or four centuries ago in translations. If the Committee will allow me, I will read a short extract from Wharton, who in his "History of English Poetry," says, "Caxton, by translating, and procuring to be translated a great number of books from the French, greatly contributed to promote the state of literature in England." This was the mode in which our literature, now so rich and complete, commenced, and it is the mode in which vernacular literature, more especially for schools, must commence in India. I think it is worthy of remark, that as the natives do necessarily receive their knowledge of our laws, in which all their interests are bound up, through the means of translations, there can be no reason whatever why they should not be able to receive the main facts of history, geography, and astronomy through the same medium.

8626. Do you propose to connect the public service with the vernacular schools?—Those vernacular schools will necessarily require a considerable degree of encouragement. We must hold out some adequate motive to the parents to induce them to send their children for three or four years to those institutions, and the strongest inducement we can hold out is the prospect of their being employed hereafter, according to their attainments, in the public service. Those who had received an English education in the higher Government and missionary schools, would of course look to situations of a higher value. I think it is a source of very great congratulation, that in India we have no haughty aristocratic class which stands aloof from all our institutions, and refuses to accept any office under the conquerors; but that, on the contrary, even the most opulent and the most respectable men in Bengal, and I believe also in the North-western Provinces, are anxious to obtain situations in the public service for the junior branches of their families. Those who receive instruction of an inferior character in the vernacular institutions will be content with situations of inferior value, say from five rupees up to 30 rupees a month. I was enabled, through the kindness of Sir Herbert Maddock, to make a calculation, about five years ago, of the number of situations of that value which the Government of Bengal and Behar has at its disposal, and I found that they amount to no fewer than 19,000; that is, 19,000 situations of the value of from five rupees to 30 rupees a month, which would be exceedingly coveted by that class of men who are likely to send their children to the vernacular seminaries. What I would propose, therefore, is, that those situations should be held out as prizes to the most advanced students in those vernacular schools, upon the report of the inspector employed by the Government. This would produce a double advantage. It would induce a very large body of the natives, in fact all men above the labouring classes, to send their children to our schools to receive a good education, and at the same time give the Government a body of superior men for all the inferior offices in the public service.

8627. Those offices which you speak of, which are of the value of from five to 30 rupees a month, are now occupied by natives, are not they?—Entirely by natives; but by natives who have received scarcely any education at all; who are simply able to read and write.

8628. Mr. *Hume.*] Are they civil appointments?—Entirely so.

8629. Would such a plan involve the exclusion of other natives besides those who had passed through the schools?—I do not propose, in the first instance, that the Government should confine the gift of those situations to those who have been educated in the vernacular schools; but that they should confer the situations in the public service as prizes upon the best boys.

8630. Sir *T. H. Maddock.*] At what average age do you suppose those students in the vernacular schools would finish their education?—I think that would depend in a great measure upon the inducement that was held out to them. If there was a prospect of their obtaining situations under the Government, if they remained to complete their education, and to pass the necessary examination, they would be induced to remain much longer than they do now; for at present it is too often the case, more especially with regard to the indigenous schools, that as soon as a boy has learnt the mere elements of arithmetic, and is able to read and write tolerably, he is immediately removed.

8631. Would many of the students be able to pass their examination by the time they were 17 years of age?—By the time they were 15 years of age.

8632. *Chairman.*] There has been an idea that the spread of English will, gradually supersede the use of the vernacular dialects in India, and obviate the necessity of cultivating them; do you share that opinion?—Not at all; I do not think it is borne out by experience; certainly not by the experience which we have in Bengal. It is impossible to extinguish the language of 30,000,000 of people; English will, doubtless, in the course of time, become the classical language of Bengal, and every native of respectability will endeavour to give a knowledge of it to his children; but at the same time, the vernacular language of

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of Bengal, and that of the North-western Provinces, and of the other provinces throughout India, will continue to be used and to be cultivated to an increasing degree. In fact, as the Government have abolished the Persian language, and made the vernacular language of each province the language of the Courts and of public business, those languages become permanently and for ever fixed in the habits of the people. I do not think there is any adequate idea in this country of the extent to which the Bengalee language is at the present time cultivated and employed by the natives themselves. We have found that in exact proportion to the efforts which are made for the dissemination of the English language, so the adherence of the natives to their own language, and their anxiety to improve and to use it, is continually increasing. In the year 1800, when the Serampore missionaries first began their labours, and set about the civilisation and evangelisation of the province of Bengal, they found that there was not a single printed book in Bengalee extant, with the exception of the laws of the Government, and one dictionary. There was not a prose work existing in the Bengalee language, and they had everything to create. They employed the ablest native to compose works, and it was from their press that the first publications were issued. About 13 years ago, the Committee of Public Instruction published a list of the works in the Bengalee language which they found then existing; that is, 40 years after the Serampore missionaries had begun to print books in the language; and they found that there were 50 works which had been issued under the auspices of Europeans, and 173 which had been published by the natives themselves. If the Committee will permit me, I will quote a remark which was made by an influential paper, on the first announcement of this fact: "Many of these works are, it is true, composed of the most contemptible trash; others, and by far too large a portion of them, consist of amatory poems; but many are of a higher character, and contain disquisitions on law, religion, metaphysics, medicine, and philosophy. With this list before us, we ask whether a language which has already received such a degree of cultivation as to be capable of conveying ideas to the mind on so large a variety of subjects, of which some are not wanting in abstruseness, can be that poor, meagre, wretched, inefficient tongue which some of the patrons of English have taken it to be. Whether a language which can express the subtilties of law and philosophy, and can impart the enthusiasm of poetry, and give a stimulus to the most voluptuous imagination, does stand in need of a whole century of improvement before it can be fit for the purposes of national education." This report was published by the Committee about 12 years ago. Last year a friend of mine made a collection of all the books that could be obtained in the Bengalee language, and he found that the number of works had been multiplied to 400; and at the present time there are no less than 40 native presses in Calcutta continually employed by the natives themselves in the publication of books. The number of volumes sold the year before last amounted to no less than 30,000; and hence, notwithstanding the endeavour to diffuse English throughout the country, the Bengalee language is a more powerful medium of impression on the native mind even than English. I think that with the advantages which the Government have just given to the natives of the country, by introducing a liberal system for the transmission of books at a low price, the native press is likely to receive an astonishing impulse.

8633. Sir *T. H. Maddock.*] Do you propose that the only test of qualification for the public service should be a certain proficiency in the vernacular, without any reference to age or other particulars?—I consider that the age of between 15 and 17 would be quite sufficient, and that no other qualification for introduction to public service should be required, except an acquaintance with the 10, 12, or 15 books, upon history, geography, and astronomy, which the Government might desire to have taught in the schools. The youths would then be introduced, not to the higher situations in the Government service, but, as they are at present, into the lower offices, and would gradually rise to the higher appointments in proportion to their experience and abilities.

8634. Do you suppose that the majority, or any great proportion of them, would accept the lowest offices of five rupees a month in value?—In mentioning five rupees a month, I alluded of course to the large body of native chowkeydars; but although the chowkeydar in India obtains only four or five rupees from the Government, the situation is always worth double that amount, from the means which he enjoys of turning his power into money.

8635. Has

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8635. Has not it been in fact a considerable obstacle to carrying out the views of Lord Hardinge, as expressed in his notification with regard to education, that the young men who have most distinguished themselves in the seminaries in Calcutta are not willing to undertake the lower offices, but expect to be advanced at once to the higher grades of the departments?—I do not think that this has had so great an influence as may at first be supposed, because there has been an annual examination of all the students of the Hindoo College, and of the colleges connected with the Government; and in the course of the last seven years, only 44 youths have been able to come up to the standard which was prescribed by the Council of Education, and which the Court of Directors said was so high that it could only be attained by the students of the Government colleges. Hence, a check has been imposed on the operation of the notification by the very high standard of qualifications which the Board of Education requires.

8636. Do you think a youth of 18 or 19 who has attained that high standard of qualification is a person qualified at once to be placed in a responsible situation in any of the departments?—It is in the courts in the interior of the country that the natives are chiefly employed in high and responsible situations. I do not consider that those who have even attained this qualification are fit for those situations in the collectorates, or in the magistrates' office, or in the civil courts, which are most highly paid; it is necessary that young men should enter those courts as they do at present, on small salaries of 10 and 12 rupees a month, and gradually rise up to the higher appointments in proportion to their experience.

8637. If you limited their promotion in the service so greatly as that, would they be in any different position from that of any other candidates who may be competitors for the same offices?—No; they would not be in a different position. The Government has recently issued instructions for a return of the number of natives employed in the public service who have been brought up at the various institutions; and it will probably be found, in fact I heard it stated before I left India, that although only 44 youths have been able to pass that high test, yet there are perhaps 200 or 300 youths in the Government service in the interior of the country who had been educated at the English schools and colleges.

8638. If it were practicable, do you think it would be just to carry out to its extreme point the object of Lord Hardinge's notification?—The original intention of Lord Hardinge was simply that the heads of the various institutions and colleges should send in a return every year of their best students, and that those returns should be transmitted to the officers in the interior of the country, in order that when situations, which they were able to fill, became vacant, they should be given to those young men.

8639. Was there any misunderstanding as to the interpretation of that order on the part of the officers in the interior; have you known instances of persons who have obtained certificates of qualification, who claimed the situation of sheristadar in a magistrate's office, and that the magistrate has considered himself under the obligation to appoint them?—I am not aware of any case in which a native has been thus appointed; but I know that those who received these certificates of qualification did consider themselves extremely ill used, unless they were enabled to step at once into the highest situations in the courts; and a general objection, and a very natural objection, was raised by the collectors, magistrates, and judges, to such appointments. They said, that as they were responsible to the Government for the efficient working of their courts, it was very hard to oblige them to place in those situations men who were devoid of all official experience.

8640. Are you aware that a high officer in Bengal, the superintendent of police, intimated to the officers under his control that they were bound, according to the orders of the Government, to appoint to the highest offices persons so qualified, in preference to all other candidates?—I am not aware that the superintendent of police did issue any such orders.

8641. Mr. *Mangles*.] If he had, it would have been a great mistake of the intentions of the Government?—I think it would.

8642. Mr. *Hume*.] Could you furnish an abstract of the different offices, amounting, as you have stated, to 19,000, which you think are at the service of the public for the appointment of natives properly qualified?—I have merely brought

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brought with me a statement of the number of offices, and the salary attached to each, but I have no return of the nature of those offices.

8643. Could you distinguish the offices, whether in the police, the revenue, or the other departments?—No; I have not the means of doing that. In order to do so it would be necessary to go over two folio volumes of Government accounts.

8644. On what data have you formed the estimate that 19,000 offices are at the disposal of the Government?—I had access, through Sir Herbert Maddock's kindness, to the public records, and I spent much time in making out a list of the number of the offices; that is to say, I put down in different columns the number of situations of five rupees a month, then of eight rupees then of ten rupees, and so on, and noted down as I went along the number of offices of each denomination.

8645. You are satisfied that that is the number, though you have not the means of giving the immediate distribution of them?—I have not the means of stating the distribution of the various offices, but I have no doubt of the accuracy of the statement which I have made.

8646. You have stated that the plan pursued at the London University, by which youths, wherever educated, may come and pass an examination, would suit the case of India; do you contemplate that the individuals so passing their examination should be open to any situations which the Government might think fit to offer them, or do you consider it possible to point out any particular class of offices which men, with certain qualifications, should obtain?—I think that must be left entirely to the Government; the university will give all those who go up for examination a certificate that they have been examined in such and such branches, and are deserving of a degree of honour, or a diploma of merit.

8647. From what you know, do not you consider that some stimulus ought to be given to the natives to encourage them to good service, wherever they are employed. Would not it be of importance that they should enter young into every department, and should be promoted to the higher offices only as they show aptitude for the business of the department in which they are placed?—Yes.

8648. You would regard that as a strong incentive to attention and improvement on the part of the natives?—Very much so.

8649. You have said that they are very sharp and attentive; do you believe, if any such fair and honest reward for good service were put before them, they would soon improve?—I believe they would.

8650. Do you approve of any individual, however highly qualified, being placed at once in a situation of importance, without his having had experience in other branches leading to that higher situation?—I think it would be exceedingly unadvisable to promote any such individuals at once to the situation, for example, of sheristadar, who is the chief native officer of a court, and whose position requires a considerable knowledge of law, and great experience of business.

8651. Are the Committee to understand that whatever system of education is established, the acquirement of the English language and other branches of knowledge should be necessary for their admission into the public service?—Such is not the case at present; but if you had a university established in India, and if the university gave degrees or certificates of qualification annually, and it was found at length that there was a sufficient number of youths in the country who had received those certificates, the Government might be prepared at some future, and perhaps not very distant period, to say that they would not allow any individual to enter the public service who had not received a certificate of merit from the university.

8652. Would not there be a greater chance of able and honest individuals being appointed in such a case, than by the present system?—A much greater chance of obtaining men of superior ability and acquirements.

8653. You made use of the expression, that the chowkeydar had only four rupees a month, but that he had the means of turning his power into money; will you explain what you meant by that expression?—A chowkeydar, who is possessed of power, is enabled almost to double his salary, and there are no means whatever of preventing it.

8654. In what way does he make use of that power as a means of increasing his salary?—By exactions from the natives; I will mention only one instance of the fact, which will serve to show how the system of extortion is carried on.

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Over the bridge at Bali, near Barrackpore, which Sir Herbert Maddock opened, the floor was laid down with asphalte; it was necessary to protect it from injury, and a chowkeydar was placed there simply to see that nobody committed any injury whatever; in a very short time it was discovered that this man exacted half a pice from every individual who went over it; of course, as soon as it was detected, the man was dismissed.

8655. Are the Committee to understand that a more liberal salary than four rupees a month, and the hope of promotion in the case of good conduct, would be the means of checking those impositions to which you allude?—I think this operation must be a work of time; the Government recently, in order to prevent any of the illegal exactions on the part of the darogahs, who are men entrusted with very large powers over a great extent of country, raised their salaries; they appointed three grades, one at 50 rupees a month, one at 75, and one at a 100. The general opinion throughout the country is, that this has not in any perceptible degree improved their honesty, but that they exact just as much as when they had only one-fourth of that sum.

8656. Along with those orders has attention been paid to promoting men who behave well, from the junior situations to the higher?—Mr. Dampier, the superintendent of police, has made it his particular duty not only to weed out all those who were found to be oppressive or useless, but in every instance to promote the meritorious darogahs from the lower situations to the higher. Mr. Dampier has used every possible means of encouraging honesty and activity; and he has gone so far as to induce the Government, I believe, to present swords and shields to five or six men who have acted meritoriously, for the encouragement of the whole body.

8657. What has been the result; has that course improved the general character of the police service?—It is difficult to say that it has not been in some measure improved. I can only speak of the general impression in native society; from conversations I have had with a great number of natives of all classes, I have gathered that, in their apprehension, the morality of the darogahs had not as yet been materially improved by the increase of their salaries.

8658. Have those darogahs who have been convicted of exaction been dismissed?—Invariably dismissed.

8659. And yet you state it to be your deliberate opinion that promoting meritorious men, and dismissing those who were otherwise, has not led to the improvement of the establishment?—Scarcely, as yet, in any perceptible degree.

8660. Are the Committee to understand from you that the natives are not susceptible of being influenced by that which influences people in this country, the hope of reward for good service, and the fear of punishment for bad conduct?—I have no doubt whatever that it will gradually produce the desired effect, but in India the natives have from time immemorial been so inveterately accustomed to turn their power into money, that the national habit cannot be eradicated at once.

8661. The Committee understand you to say, that that can only be done by a strict and constant attention to those rules to which allusion has been made?—There is no doubt that that will eventually produce a beneficial change in the national character.

8662. I make these inquiries on the supposition that, after the arrangement proposed shall have been carried out, every individual who is admitted into the service will have been educated in the mode pointed out. If that be the case, would not you expect to secure a very superior service, and that quickly?—Not perhaps quite so quickly as the most sanguine might be led to expect, though I am perfectly certain that it will gradually produce its effect. I will mention, in reference to the practices of those darogahs, that if you look into the History of England you will find a description of the magistrates in the time of Queen Elizabeth, which exactly corresponds with the proceedings of the darogahs now in India; you will find it stated, that whenever the Queen issued orders for a magistrate to send up a number of recruits, he collected all those men who he supposed would be able to fee him, and let them off; and that out of 50 or 100 whom he had seized, he only took two or three for the Queen's service. That is precisely the mode in which a native would act at the present time in India in similar circumstances; but I have no doubt whatever that, in the course of time, you will be able to bring about the same degree of official honesty and fidelity

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fidelity in India which you have been able to secure in this country in the course of two centuries.

8663. Are the Committee to understand that in your opinion the social condition of India at the present time is really what England was in the time of Queen Elizabeth, as regards the exaction of fees by public servants?—I have mentioned this as a mere illustration. Perhaps upon inquiry it may be found that it is not very dissimilar.

8664. Are the higher native officers in the courts well educated at present?—Very few of them, because our educational institutions are only of 25 years' growth, and the officers who are now at the head of the courts, that is, the higher native officers, have almost all of them been from 15 to 20 years in the public service; they have not therefore had an opportunity of acquiring a knowledge of English.

8665. You stated that till within a certain period there were no books printed in the Bengalee language?—None of any importance.

8666. You alluded to the change which took place in the language of the courts from Persian to the vernacular?—Yes.

8667. Are the Committee to understand you, that the language in which proceedings in the courts of law are conducted differs in every different district, according to the change of the vernacular?—Throughout the whole of Bengal, which comprises a population of from 25,000,000 to 30,000,000, and where the Bengalee language is universally used, the written language is precisely the same, though there may be provincial variations; just in the same manner as you have in this country a different provincialism for Yorkshire and Wiltshire, so a peasant from Chittagong would be almost unable to understand a man from Burdwan.

8668. You have stated your opinion that the English language could not have been adopted as the language of the courts of law; if the same trouble had been taken to distribute English books, and make them the medium of education throughout the country, might not that have led to the adoption of English instead of Bengalee, as the language of the courts of law?—I scarcely think it would. The Government abolished Persian 20 years ago, because it was a language foreign to the general body of the people. Persian had been used in the courts for six centuries previously; every native of respectability under the Mahomedan Government considered it necessary to give his son instruction in Persian. If in six centuries the Mahomedans were not able to make Persian the language of the people, though it was the language of the courts, and the language of public business, I do not think that the attempt to place English in that position would have succeeded.

8669. Do not you recommend that in all the schools established by the Government, English should be one of the languages taught, and would not that naturally lead to the adoption and the introduction of English as the language of the courts?—I am not aware of having made any proposal that the Government should make instruction in English a *sine quâ non* in all those institutions; only a certain number of natives can have leisure for the acquisition of English. Those who had sufficient leisure would of course study it, and for those who had not I propose that the Government should encourage vernacular education.

8670. Are the Committee to understand that you would admit natives to Government employment whether they understood English or not?—That was the object of my reply to the previous question. It must be remembered that a scholarship in the Government colleges is of the value of 30 rupees a month; a native therefore who had acquired a thorough knowledge of English would look to a situation that would be at least of that value. I therefore mentioned that I thought the situations varying from 5 rupees up to 30 rupees a month would be those which would satisfy the ambition of individuals who had received only a vernacular education.

8671. Are not there a great number of applicants for every vacant situation under the Government?—Yes, there are.

8672. If it were a rule that no one should be admitted into any branch of the service unless he were in some degree acquainted with the English language, do you not believe that that would very soon bring forward competitors enough to supply all the wants of the Government?—I think such a rule would operate with the greatest injustice to the country. Out of 30 districts at Bengal, there are certainly 20 in which you would not find 30 men acquainted with English;

and if you made the knowledge of English indispensable to admission to the public service, you would cut off the population of those provinces from participating in the service of the State in their own district.

8673. Do not you admit that the knowledge of English, in addition to the possession of other information, would be useful?—It would be exceedingly useful.

8674. Then how can you say that it would be an act of injustice on the part of the Government to require it, when they are preparing men to rise to different situations having a knowledge of English?—Take the instance of one district, the district of Beerbhoom, which is 100 miles from Calcutta. It will soon be brought within the pale of civilisation by a railway running through it; but I believe at the present moment, though the Government have 200 or 300 situations to give away in that district, there are not eight men in it who have the smallest knowledge of English. If, therefore, you were to order that no individual should receive any situation of any value in that district who was not acquainted with English, I cannot but think that it would be an act of very great injustice.

8675. Does not every district contain Englishmen at the heads of the different departments, and would not it be of great importance, in order to secure the freest communication between them and their subordinates, that the knowledge of the English language should be promoted?—On the contrary, it is the great object of the Government to prevent the English, or any foreign language, becoming the medium of communication between the officers of the court and the European officer who presides over it, for this has been found to be one great means of oppression. In Bengal, as the Committee is aware, every European speaks Hindostanee, and the officers of the court are also able to use it, but Hindostanee is not the language of the people. I have known several magistrates who have been obliged to impose a fine upon every officer of the court who ventured to address him in Hindostanee. There is a constant disposition on the part of the officers to address a judge or a magistrate in a langage which is not understood by the people, and thus to exclude the people from a knowledge of what is going on. If you were to introduce English in that manner into the courts, the native officers of the court would use it; and the natives around, the suitors and witnesses, and others, would be totally ignorant of whatever was going on in the court. The object of the Government, therefore, is to provide that every European officer shall be able to converse most freely in the vernacular language of the district to which he is appointed.

8676. Sir *J. W. Hogg.*] With respect to the subordinate situations throughout the country, are you of opinion that intelligence and integrity are of more importance in the selection of such subordinate officers than a knowledge of English?—I should think, certainly, for the discharge of public duties; and for men entrusted with power, it is more important that they should be honest, and that they should not be oppressive, than that they should be able to understand Shakspeare and Milton, and Johnson; but I question whether there is any certain test by which you can secure honest men, even though they be ignorant.

8677. The present system in India is one of native agency and European supervision?—Yes.

8678. From your knowledge of the natives are you of opinion that, for the present, that system ought to be continued, or that it would be safe or expedient to admit natives indifferently with Europeans into the higher offices of State and of the Government?—I think I have already answered that question in my previous examination before the Committee. I then stated, that although I should recommend that the natives be employed much more than they have hitherto been in the public administration, and that they should be more trusted, yet that at the same time they should be continually under European supervision. Though it may be the case that a principal sudder amin is much better acquainted with the laws, and with the practice of the courts, than a European Civil and Session Judge, especially when he goes there in the first instance, yet if you were to place that principal sudder amin in the entire charge of the district, without any one to supervise him, I think you would find everything going to ruin in a short time, and the confidence of the people destroyed. I believe it is absolutely necessary, at least for the present, that however largely you may employ the natives in the administration

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administration of the country, there should be a constant superintendence of them by a European mind.

8679. Are you of opinion that, for the present at least, it is desirable that the existing system of an exclusive covenanted service, destined for the civil administration of the country, should be maintained?—I think I have already stated, either in my examination before this Committee, or before the Committee of the House of Lords, that it is necessary that you should have men trained up for these duties in England; if you thus train them up here, you must give them certain definite prospects of promotion in the service, which shall not be interfered with by interlopers, otherwise you would as effectually destroy the morale of the service, by admitting people from without to those offices which had been assured to them, as you would by admitting into a regiment, when the post of major became vacant, an individual who was not in the army.

8680. The service as at present constituted, is an exclusively European service, educated and prepared in this country?—It is.

8681. And for the present, at least, I understand you to be of opinion that it is desirable to maintain the existence of that service?—Yes. You have no other body of men in India prepared to undertake the duties now performed by the civil service; and if you were at this time to throw the service entirely open, you would throw everything into a state of unutterable confusion.

8682. Sir *R. H. Inglis.*] As a general principle, you have stated that you do not consider what is by some called an educational qualification, and by others, book learning, to be the principal requisite for the due discharge of official duties?—I have.

8683. You especially said, that with respect to the sheristadar, for example, you considered that however highly qualified in mathematics or in any other branch of instruction an individual might be, he ought not to be placed in such an appointment without previous evidence of his fitness, from his conduct in inferior stations?—Yes.

8684. The Committee therefore draw the conclusion from your general evidence, that with respect to the 19,000 places which you say are at the disposal of the Government in the Presidency of Bengal, you would not consider that any one person has a vested right to the appointment to one of those places on the mere certificate of his book learning?—My idea was, that having obtained this certificate of qualification, he should be introduced into the lower grades of the office, and gradually rise to the superior grades.

8685. But certainly he should not be admitted into any of the higher offices on the production of a certain certificate of proficiency in school learning?—Certainly not.

8686. You are acquainted perhaps with the schools in the North-western Provinces?—I am.

8687. In the first of those colleges, that at Agra, according to a Return presented to the House of Commons last year, there is a majority of Christians over Mussulmans. Are you aware, and can you state to the Committee, whether there be any book of religious teaching introduced into the education at that college? Are the Shastras, for example, admitted?—I cannot speak with any degree of confidence regarding the books which are used in the Agra College, because a considerable time has elapsed since I saw the list, but I am almost certain that as the Government considers it necessary to exclude Christian instruction from the colleges, in the same manner it also excludes instruction in the Hindoo and Mahomedan religion. But I should at the same time say, that so far as Mahomedan literature is of a religious character, the students may be said to study Mahomedan religious books in the Madrissas. In acquiring a knowledge of Arabic, for example, they must study the Koran, or books derived from the Koran.

8688. You have referred to the exclusion by the Government of books of religious instruction. You are, of course, aware of the recommendation of the Council of Education at Madras, that while the Bible should not be introduced as a book to be read in the Madras University, it should yet be permitted to be read by those who might desire to read it, and that a separate class should be formed for that purpose?—I am.

8689. Are you aware that the Governor of Madras thereupon gave his consent to the formation of a class in which the Bible might be so admitted, and that the Court of Directors forbade that exercise of his discretion, and

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excluded the Bible by a formal despatch, which was sent from England, from the books which any student might be even permitted to read within the walls of an institution supported by the Government?—I have never seen the despatch, but I have heard that some such despatch was sent out from England. I know that at the time the Marquis of Tweeddale proposed to allow the introduction of a Bible class into the University of Madras, the greatest possible outcry was raised by the natives of Madras. A petition, signed by I do not know how many thousand natives, was presented either to the Government or to the Court of Directors against it.

8690. In a public despatch to the Government of Fort St. George, dated 23d March 1847, the following are paragraphs: "The Council of Education propose that the Bible be included in the studies of English classes, attendance on the Bible class being left optional. You," meaning the Governor in Council of Madras, "have suggested, in qualification of this proposal, that there shall be two separate English classes, from one of which the Bible shall be excluded, and that it shall be left optional to the students to attend either class. You have thought it right, however, before sanctioning either of them, to solicit our instructions as to the desirableness of the measure, not only in regard to the provincial institutions, but as to its application to the university. The provincial schools, and the Madras University, are intended for the especial instruction of Hindoos and Mahomedans in the English language, and the science of Europe; we cannot consider it either expedient or prudent to introduce any branch of study which can in any way interfere with the religious feelings and opinions of the people. All such tendency has been carefully avoided at both the other Presidencies, where native education has been successfully prosecuted. We direct you, therefore, to refrain from any departure from the practice hitherto pursued." Do you conceive that permitting a young native of Madras to read the Bible in a class appropriated to such reading, is any violation of the religious liberty of any individual?—I do not think it would be any such violation; at the same time, it is very possible that the natives might consider it so, and they might raise a clamour, and greatly embarrass the Government with regard to the management of the institution. But I would mention that, when it is proposed that there should be a Bible class, there must also be some individual at the head of that class; and that teacher must be appointed either by the Government or by some other body unconnected with the institution. There would, therefore, arise this difficulty, that the Government would appear to the natives to have employed a master for the purpose of teaching Christianity in one of the Government institutions, and I think that would be most virulently opposed. It was in reference chiefly to such a feeling among the natives that I thought it was unadvisable. If the natives urged no objection to it, both the Government abroad and the Government here would be but too happy to allow the Bible to be introduced; but if in consequence of religious instruction being given, so great a clamour was raised that the very existence of those institutions was put in jeopardy, and the Government was obliged to retrace its steps, I think it would be as well for the present to refrain from introducing it at all.

8691. Are you aware that among the books taught in the English department of the Madras University, is one specifically entitled "Lectures on Mohammed," from Professor Smyth's Lectures on Modern History?—I was not aware of that.

8692. Do you conceive that a lecture on the Bible, or on the Evidences of Christianity, would be a greater violation of the principle of what is sometimes called religious neutrality?—That must depend, in some measure, upon the character of those lectures; whether they were intended to exalt the character of Mohammed or depress it.

9693. If it were intended to exalt the character of Mohammed, would not that be a violation of the Christian feelings of those who might resort to such universities?—Certainly; and it would be an infringement of the principle of neutrality.

8694. Would not it be a violation of the rule of the Madras University, that "members of all creeds and sects shall be admissible; consistently with which primary object, care shall be taken to avoid whatever may tend to violate or offend the religious feelings of any class"?—I was not aware of the fact that such lectures had been introduced there; and I think it certainly would not be permitted in the Hindoo College of Calcutta by the Government.

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8695. The number of students in the different educational establishments of British India is not formally before the House of Commons, for any date more recent than the year 1850. From the return in that year, it appears that the total number of persons receiving instruction in the North-western Provinces, in the Lower Provinces, in the Presidency of Fort St. George, and the Presidency of Bombay, was 23,168; does your later experience of India enable you to correct that statement, and to say whether the number has been very much increased?—I have seen, in a publication which was put into my hands this morning, a statement of the latest return of the number of children educated in the Government and in the missionary schools, as well as in the native schools in India; but without referring to it, I should not be able to verify that statement.

8696. It has been stated that the schools under the direction of the missionaries educate about 66,000?—I think that is the number.

8697. As regards the general result of the education in the Government schools, are you or are you not prepared to state your opinion to the Committee that such education is a preparation for the reception of Christianity, or, on the other hand, is it a preparation for what has been sometimes called flippant infidelity?—I have stated, in my previous evidence on this question of education, that the result of the education given in the Government schools, is, in a great measure, to destroy the confidence of the natives in their own creed, and that it goes very far to un-Hindooise them. At the same time it does not lead them to give any preference to the doctrines of Christianity, and it may possibly leave them without any creed at all.

8698. Is there any provision made for the education of one-half the inhabitants of British India, namely, the female sex, by any plan of Government education? —I can only speak with reference to the Bengal Presidency; and I think there is only one school under the auspices of the Government, appropriated to the education of females, namely, the school that was established by the late Mr. Drinkwater Bethune, to which I believe he devoted, of his own personal funds, the sum of 10,000 *l.*

8699. That is within the last three years?—Yes. He appropriated a very considerable sum to provide a noble building; and one of the last requests which he made was, that the Government would not allow his institution to drop; upon which Lord Dalhousie determined to appropriate, from his own private funds, the same sum which Mr. Bethune had been in the habit of giving to it; and I believe there is every probability of its being placed upon a Government foundation, and attached to the Council of Public Education.

8700. With that solitary exception, which at present can be scarcely said to be a Government institution; is there any provision made by the State for the education of any one female in British India?—There certainly is none in the Bengal Presidency.

8701. Is there any home morality likely to be taught them in the absence of such instruction in morals, as may be given in a school?—The Hindoos keep their females so secluded, that it is very difficult for us to ascertain what is the character of the impressions which are conveyed to them; but as they have no education whatever, and are brought up in a state of entire ignorance, this must lead to a considerable degree of demoralisation.

8702. With respect to the selection of the books which appear from the return to Parliament to be taught in the different colleges, would you recommend, for example, Russell's Modern Europe as the best authority for modern history, or Adam Smith's Theory of the Moral Sentiments as the best authority for the science of morals which English literature could supply?—I think it is very possible that in going over that list, the selection of the works might admit of improvement, but I do not think the selection has been made with any anti-Christian views by the Education Committee.

8703. The question did not imply that the selection had been made with any anti-Christian views, but it was an inquiry whether as a course of general literature, the selection was one which the Government in India ought to present to those whom it proposes to educate?—I think it is very probable that that list, which I do not remember to have seen, would admit of some modification; Sir James Colville, who is at the head of the Education Committee, I am certain would be happy to receive suggestions from any individual upon the subject.

8704. As a general proposition, do you think the Bible ought to be a book prohibited by a professedly Christian Government, and one which no person should be permitted to read in any Government school?—During the period of the youth's attendance at college, his time is almost entirely occupied with the course of study which has been laid down, and therefore his abstracting half an hour or an hour, for the study of the Bible, might interfere with the regular course of study, and on that ground be considered objectionable; but as regards the introduction of the Bible, unless you have a Bible class, the mere permission to read the Sacred Scriptures would be of little use; and if you have such a class, you must have some one at the head of it, and he must be appointed either by the authorities of the school, or by strangers; I think the latter plan would introduce confusion into the school, while if an individual were appointed by the Government to give instruction to the Bible class, there would be an objection probably, if not certainly, raised by the natives, that the Government had undertaken a scheme of proselytism.

8705. Is there any Christian teacher of any branch of knowledge in those Government institutions?—In the College of Calcutta I think there must be five or six who are Christians.

8706. Are you aware of the fact, that in many of the Government institutions the heathen teachers are better paid than Christian teachers of equal or higher attainments?—It would be impossible for me to answer that question without going over the list, and without a knowledge of the qualifications of the teachers, which I do not possess.

8707. Do you know the Rev. Lal Behare Dey?—Yes.

8708. Do you know what salary he has?—I cannot immediately call it to mind.

8709. If it be said that his salary is 60 rupees or 70 rupees a month, does that appear to you to be likely to be the fact?—It would entirely depend upon the position he occupied in the institution. In the Government colleges in Calcutta and elsewhere, I believe the senior native teacher has a salary of about 200 rupees a month; the junior has a salary of 30 rupees or 40 rupees, and there is a graduated scale of allowances for all the intermediate teachers; it is therefore impossible for me to say what would be a proper remuneration for Lal Behare Dey's qualifications as a teacher, unless I knew the position in which he stood.

8710. Generally speaking, does a native on becoming a Christian gain anything, so far as this world is concerned, by his conversion, or is not he, on the contrary, placed in a position inferior in emolument, if not in general consideration, to those around him?—It certainly cannot be said that he gains anything, but I do not think it is fair towards the Government to admit even the suspicion that an individual embracing Christianity would, on that account, be placed by Government in an inferior situation; because I do not think that either the governors of the Hindoo College, in Calcutta, or the Council of Education, are actuated by any such feelings.

8711. The question did not assume nor imply that either the Government or the Council of Education were actuated by such motives, it assumed merely the fact that a Christian gains no temporal advantage by his conversion?—He gains no temporal advantage whatever by his conversion.

8712. Supposing him to have remained a heathen, he would have been in the way of acquiring situations of considerably greater emolument than fall to the lot of native Christians; is that so?—I cannot say that it is.

8713. You do not know anything which would induce you to believe that it is the fact?—No, certainly not.

8714. Mr. *Mangles*.] Upon the whole, looking at the question broadly, do you think it desirable that the Government should maintain an absolute neutrality with regard to all matters of religious instruction and conversion?—With regard to all matters of conversion most unquestionably; but with regard to the question of religious instruction, I should certainly say, if there were no objection raised by the native students in the Hindoo College, or by their parents, to their receiving Christian instruction, there would be no necessity whatever for the Government to exclude it; as that exclusion, which is always a matter of regret, is justified simply upon the ground that it would raise a degree of opposition which would infinitely embarrass all the movements of the Government, very likely lead to the instantaneous breaking up of the institution, and oblige the Government to repeal any rule which it might have passed for the introduction

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of Christianity, which would be to place the question in a more unfavourable position than it stood in before.

8715. Do you agree in the opinion that such would be the effect?—I have spoken more particularly with regard to the institution in Calcutta, and I must say, that so strong is the hostility of the influential body of the natives in Calcutta to Christianity, that I think they would make every possible effort to break up the Hindoo College if Christian instruction were introduced into it, and that they would very probably succeed in doing so at first.

8716. Even if they did not feel it themselves to that intense degree which you describe, are there not many people who would suggest to them that their religion was being interfered with?—That is rather a delicate and difficult question. I think the natives have a great deal more prompting from Europeans than you are altogether aware of, both with regard to political and religious questions, in Calcutta.

8717. Have you seen the recent evidence of Dr. Wise, in which he says, with reference to the college at Hooghly, and also the college at Dacca, that the students in those institutions do practically study the Bible considerably, and make themselves masters of its general features, both historical and religous, on the ground that Milton being one of their class books, they cannot understand Milton without knowing something of the Bible?—I have not seen Dr. Wise's evidence, but I know that such is the case; and that though the Government do not officially and formally admit the study of the Bible, yet no small number of the native youths brought up in their institutions read the Bible at home, because they find it necessary to make themselves acquainted with the doctrines of Christianity.

8718. Dr. Wise distinctly states that the Bible was on the shelves of the library of the college at Hooghly, and was consulted constantly by the pupils?—I think that is very likely to be the case. I do not know that it is not the case everywhere that the Bible is allowed to remain upon the shelves, and that the students are at liberty to consult it, though the governors of the institution might not allow them to study it in college hours to the prejudice of the regular course of instruction.

8719. Do not you think it likely that, as we know to have been the case in Greece and Rome, there may be an intermediate state of infidelity with regard to their own religion before the natives of India, as a body, or any considerable number of them, will embrace Christianity as their religion?—I think it is not at all unlikely. We find that no inconsiderable number of the youths who have received instruction in the missionary schools, and have been regularly taught the Bible, have little reverence for it; and some of them are, I fear, quite as much opposed to the missionaries in after life as the students of the Hindoo College.

8720. Is it not the fact, that Khrishna Mohun Bannerjee, and many other eminent Christian natives, were brought up at the Government institutions, and had their faith in Hindooism subverted there?—I think that has been the case. I have not an exact return of the number, but I think I made out from 27 to 30 of the converts among the intellectual classes, consisting of young men who had been brought up in the Government institutions, and had their faith entirely destroyed in the superstitions of Hindooism, and who, on mingling with society, had studied the evidences of Christianity, and embraced it. I will particularly mention the case of an individual of the name of Radhanat Sikdar. He was brought up at one of our Government institutions; he is one of the best mathematicians in India among the natives. The calculations of the trigonometrical survey are submitted to him to be verified, and the officers at the head of the survey do not publish anything till he has examined it. This man sat down to study Christianity, and he mentioned to a friend of mine that he would examine its evidences just in the same manner as he would study any mathematical problem. Towards the close of last year he threw up his own creed, and embraced Christianity, and has been baptised. There is also another instance of the same kind at Delhi; and it is a gratifying fact that, during the last 12 months, two of the most eminent mathematicians among the natives have become Christians from their own convictions.

8721. What is your opinion of the comparative truthfulness and trustworthiness of the European and the native characters?—That is a very large question.

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I have already stated, I think, that the great failing in the native character is want of honesty and truthfulness.

8722. Holding that opinion, do you think that the real cause of the natives of India, and of their general improvement and advancement, is subserved by asserting that they are quite upon a level with Englishmen with respect to these qualities, and that nothing but the disparity between the salaries given to the European and the native creates a difference in their trustworthiness and their integrity?—I do not think that is correct, either with regard to their trustworthiness, or even to their intellect. I have known natives in whose truthfulness I could confide; but it is a remarkable fact, that the natives themselves never confide in, or credit each other. With respect to intellect, the native intellect is much more precocious than that of Europeans. A native boy at the age of 16 is much sharper and much more advanced than an English boy of the same age; but you will find that the native, after he has left school, very rarely improves himself, or carries forward his own education, so that at the age of 30 you scarcely find him further advanced than he was when he left the institution, if so far. I mentioned, in my evidence before the Committee of the House of Lords, that, in order to test this fact, I had made particular inquiry among the booksellers to ascertain what was the number of copies of the great English magazines and reviews taken by the educated natives in Calcutta, men of large property, and I found that not more than 12 copies had been subscribed for in the course of the year.

8723. Mr. *Elliot.*] Are there any Mahomedan scholars in the missionary schools?—Very few in their English schools, I think, but a considerable number in their vernacular schools.

8724. The missionaries who are sent from this country are sometimes foreigners, are not they?—There are a considerable number of Germans, more especially in connexion with the Church Missionary Society. I think that perhaps one-sixth or one-seventh of the missionaries at the Bengal Presidency are Germans.

8725. Is the English that is taught in the schools taught by those Germans? —Yes, every German who goes out to India acquires almost as correct a knowledge of English as the English missionaries themselves, though his pronunciation may be defective.

8725*. Are there any native converts who are employed as missionaries?—I think there are some employed as missionaries, but the greater proportion of the native converts who are thus engaged are called catechists, and not missionaries.

8726. Are there any who are at the head of schools?—Many native converts are also employed by the missionaries in teaching their schools.

8727. Did you know Abdoul Nessa?—I knew him many years ago.

8728. You recommend that the Government should give some pecuniary assistance to the missionary schools?—I did not recommend that they should give aid to the missionary schools as missionary schools, but that they should give grants in aid without reference to the religion which was taught in the schools; those schools in which there was the greatest number of well-advanced students, would of course receive the largest grants; and if the missionaries were able to bring their schools up to a great degree of perfection, they would, of course, receive a considerable portion of those grants.

8729. In fact, you think that the missionary schools which profess to teach Christianity should receive a grant in aid from the Government?—Yes; but only in common with other schools.

8730. Do you think it would be possible that the Government should take that course of advancing money to the missionary schools where the natives knew Christianity was to be taught, without leading the natives to believe that the Government were so far lending themselves to a system of proselytism?—I have some idea that such a clamour might be raised at first, but I think, when it was seen that the Government gave its assistance to all schools, without reference to creed or to sect, and when the zemindar of the district found that if he set up such a school himself, where secular instruction should be given in conjunction with Hindooism, he would receive support equally from the Government, that feeling of hostility would subside.

8731. What great difference do you see between that system of advancing money on the part of the Government to the missionary schools and allowing the

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the Bible to be read in the Government schools ?—I think there might be considerable opposition to it; the views of the Government would be mistaken; but in proportion as they were explained to the natives, and it was perceived that the Government had nothing whatever to do with the religious instruction imparted in those schools, but simply inquired as to the secular acquirements of the students, that feeling would subside.

8732. Are you now speaking of the missionary schools ?—I am.

8733. That being the case, why do you think that allowing the Bible to be read in the Government schools would have the effect of destroying the schools, and causing them to be deserted ?—I will explain the ground: when it has been urged as an objection to the Government system of education that it has excluded Christianity, the officers of the Government have been accustomed to justify themselves by saying that this arose from the principle of neutrality which they had adopted. Under these circumstances, if the Government was to change its practice in the schools of the State, the natives would necessarily be led to suppose that it had also changed the principle, and that the Bible was admitted because the Government intended to introduce a system of proselytism; and this would create such alarm, more especially in Calcutta, as greatly to embarrass the Government, if not also to break up the institutions for a time. On the other hand, when the natives perceived that the Government gave grants in aid to all schools indiscriminately, to Mahomedans, to Hindoos, and to Christians, I do not think they would be disposed to associate the idea of proselytism with such a grant.

8734. Mr. *Hardinge*.] How would you propose to regulate the amount of the Government grant to each institution ?—That must be left in a great measure to the Government itself; and it must depend to a great extent upon the amount of the educational funds which may be placed at the disposal of the Government by the Home authorities. But I propose that the Government inspector should report the number of students whom he found in the institution, and the degree of progress which they had made, and that the amount appropriated to each institution should be in proportion to the number thus reported by the inspector.

8735. Each school having an inspector would be subject to certain Government regulations ? — The Government regulations would extend only to the system of instruction that was to be pursued there; it is not intended that the Government shall interfere with the internal economy or management of the schools to which grants in aid may be made, but that it shall simply prescribe the course of study, and possibly also indicate the books which are to be used, and receive from the inspector a report of the number of students who have been brought up to its standard.

8736. With respect to the qualification for Government appointments, would you recommend that the knowledge of English should not be a test, but a strong recommendation in favour of a candidate ?—I have contemplated in reference to the vernacular schools that a knowledge of English should not be required. Of course, in reference to the higher appointments, those which may be given to the students in the English colleges and schools, a knowledge of English would be regarded as requisite for the situation; but in reference to the vernacular schools, I propose that the students who pass muster, shall not be required to possess any knowledge of English.

8737. You do not agree with Professor Wilson, that the extended study of English is likely to have a demoralising effect upon the natives ?—No; certainly not.

8738. Have not the Council of Education, in their last report, admitted that the test for students who are candidates for Government employment is somewhat too high ?—They may have done so; but I cannot at this moment recal to my recollection having read it.

8739. Has not the fact of that test being too high, rendered the notification of the Governor-general in 1844 almost a dead letter ?—It has had a considerable effect. When I spoke of the qualification being raised too high, I meant that it had reference to the course of study which was pursued only in the Government institutions.

8740. Even the Government students pursued the system of cramming, did not they ?—There is a great deal too much cramming in all the Government institutions.

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8741. Sir *R. H. Inglis.*] The Government up to this day has not only not encouraged Christian instruction, but when the Government of Madras proposed to permit the Bible to be read in a class, if any class would voluntarily read it, it distinctly forbade it; do you think that a change in the Government system which would involve the payment of teachers to instruct youths in the Government schools in the Koran or in the Shastras, would be desirable?—I have not proposed any change whatever in the present Government system, which would involve the payment of individuals to teach the Koran and the Shastras. The proposal I made was, that the Government should give grants in aid for secular education, without reference to religious instruction; asking no question as to the character of the religious tuition given in those institutions which it aided.

8742. *Chairman.*] You stated in the course of your examination, that the Government had pledged itself not to interfere with the religious institutions and usages of the natives; are you aware that a memorial has been sent home by a large body of the natives against the *Lex Loci* Act as an infringement of that pledge?—I have seen that memorial, and I have had an opportunity of studying it. It refers to Act XXI. of 1850, which runs thus: "So much of any law or usage now in force within the territories subject to the Government of the East India Company, as inflicts on any person forfeiture of rights or property, or may be held in any way to impair or affect any right of inheritance, by reason of his or her renouncing, or having been excluded from the communion of any religion, or being deprived of caste, shall cease to be enforced as law in the courts of the East India Company, and in the courts established by Royal charter within the said territories." In order to provide for the perpetuity of the Hindoo religion in the country, the Hindoo Shastras have ordained that every man who ceases to profess that religion shall forfeit all right of inheritance to his ancestral property. The mode in which this penalty is inflicted is this: according to the Hindoo Shastras, the son, upon the death of the father, is obliged to perform his funeral obsequies, and his succession to the inheritance is made to depend upon the performance of those rites; but as no convert to Christianity can take any part in such idolatrous ceremonies, the man who embraces Christianity is from that circumstance cut off from all share in the family inheritance, it was in order to abrogate this intolerant law of the Hindoo Shastras, and to establish the principle of liberty of conscience in India, that the Government passed the Act XXI. of 1850, which is commonly called the *Lex Loci* Act.

8743. What was the practice in that respect under the Mahomedan government?—Under the Mahomedan government, if any Hindoo went over to the religion of the prophet, he took all his property with him. The Mahomedans never allowed any convert to be deprived of any property which he had previously enjoyed, or to which he had any right. Such was the law and the practice of the country during the six centuries in which the Mahomedans held Bengal; but in 1772, when Warren Hastings first began to legislate for our conquests, and laid the foundation of our judicial institutions, he, among other enactments, decreed as follows: "In all suits regarding inheritance, marriage, caste, and other religious usages or institutions, the laws of the Koran with respect to Mahomedans, and those of the Shastras with respect to Gentoos, shall be invariably adhered to;" and he directed that pundits should be appointed to attend the courts, to act as assessors, and to expound the Hindoo law. At that time those courts were connected with the durbar of the Nabob at Moorshedabad, and as soon as this enactment was known at the capital the ministers of the nabob raised a serious objection to it, and said it would be utterly impossible to act upon it; that whatever suit was brought into a court under the Mahomedan government must be tried by a Mahomedan judge, for they never allowed a Hindoo to sit upon the bench, and it must be decided by the Mahomedan law; and that to allow a pundit to come into the court to expound the Hindoo law, and to oblige the court to decide according to it, would introduce conflicting laws, inasmuch as the Mahomedan judge would desire to decide according to the Mahomedan law, while a Hindoo pundit would prescribe a decision according to the Hindoo law. But soon after the courts were removed from Moorshedabad to Calcutta, and the rule laid down by Warren Hastings, in 1772, became the law of the land.

8744. Do you consider that that rule or enactment binds the Government in India in all time to come to decide any question of inheritance according to the Hindoo

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Hindoo law?—This enactment of Warren Hastings conveys no pledge, and it implies no contract. It simply makes provision for the mode in which a certain class of cases shall be adjudicated. It appeared to Warren Hastings and to his Council that this was the most convenient, and perhaps the most equitable mode of providing for the decision of all questions connected with the Hindoo law. It must be remembered that at that time, in the year 1772, Warren Hastings had the prospect of the judges of the Supreme Court being sent out. He knew that the Government in this country was preparing to establish a supreme court in India; and in one of his letters published in his correspondence, he says, "We are threatened with an avalanche of English lawyers; we have not an English lawyer among us, but we have drawn up this code," that is, the code of 1772, "according to the best of our abilities; God knows what they will do with it when they arrive." I am quoting from memory. It was in this code that the first provision was ever made that the Hindoo laws of inheritance should regulate cases in regard to Hindoos. The succeeding Government considered that it had as much right to modify this provision of 1772, as it had to modify any other provision of that code. I should mention that this enactment of Warren Hastings' Code of 1772 was made in perfect ignorance of what the Hindoo law was with regard to cases of inheritance, but it appears that the Government subsequently had obtained some idea of it; and, therefore, in 1793, that is, 20 years afterwards, when Lord Cornwallis was laying down his Regulations, which are the basis of the whole of our system of legislation, that enactment was modified, and it ran thus; "In suits regarding succession, inheritance, marriage, and caste, and all religious usages and institutions, the Mahomedan law with respect to the Mahomedans, the Hindoo law with regard to the Hindoos, are to be considered as the general rules by which the judges are to form their decisions." The Committee will perceive, that the difference between the code of 1772 and of 1793 consists in this: that in one case the Hindoo law was directed to be invariably adhered to in deciding all questions of Hindoo inheritance; but after 1793 it was only to be considered as the general rule by which the judges were to form their decisions. This was considered so equitable, that it was subsequently embodied in what is called the Charter Act, but we have never considered in India that the Government or Parliament was thereby debarred from altering and modifying that rule in any degree.

8745. Do you consider the British Government having guaranteed to the natives the free exercise of their religion, it is contrary to this pledge to remove what may be considered the strongest of the bulwarks of their creed?—That refers to another question, namely, to the pledge which the Government is said to have given, and which the Government acknowledge itself to have given to the natives, of allowing the free and undisturbed exercise of their religion. This was the full extent of that which the Government guaranteed to them. But the *Lex Loci* Act cannot be considered as in any manner interfering with the pledge which the Government has thus given to the natives, because it does not debar them from the exercise of any of their religious customs; it does not prevent their establishing as many temples as they choose, or expending as much money as they like in feeding Brahmins or mendicants, or performing any religious duty whatsoever. It merely tends to prevent their depriving others of the same privilege; that is to say, it takes away from them the privilege of persecuting others through the medium of the civil courts. The Government allows the native community to excommunicate those whom they consider apostates or outcasts, but the Government refuses to make this religious excommunication the ground of taking away a man's ancestral property.

8746. It has been affirmed that all the property in India is held by Hindoos, in trust for the performance of certain religious rites, and that it would be unjust to allow a native, as the *Lex Loci* Act contemplates, to succeed to that property free from all necessity of performing those duties?—I think this can be considered as applying only to that property which is especially devoted to religious uses; that is, to the support of particular shrines or particular temples. In all those cases, the produce of the land goes to the maintenance of the worship of the idol; but the land itself remains in the hands of the sacerdotal family who happen to be proprietors of the temple or shrine. I think if any member of that family were to become a Christian, he would not, even according to the *Lex Loci* Act, take away with him any portion of this property. The

property

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property thus consecrated is by law inalienable, and the *Lex Loci* does not contemplate that it shall be alienated; and therefore a convert who belonged to a family who were proprietors of this land would not be permitted to appropriate it to his own private use.

8747. Mr. *Elliot.*] Are they proprietors of the land?—They hold it in trust. It is an endowment held by that sacerdotal family in trust for the performance of certain rites.

8748. *Chairman.*] There may be cases in which an ancestor has directed that a certain portion of his property shall be perpetually appropriated to the service of the family idol, or to the performance of certain annual religious festivals?—In that case I should think that the man who became a convert to Christianity would receive his share of the ancestral property, after deducting that which was necessary for those religious uses; and if there were any dispute upon the subject, it would be referred to and decided in the courts. Scarcely a year passes in which there are not half a dozen suits brought into the courts by the Hindoos themselves, regarding their respective rights to this family property which had been appropriated to the service of idols; the object of the *Lex Loci* Act is to establish the rights of converts, and not to destroy, or in any manner to weaken, the rights of those who may continue in the Hindoo creed; and, if therefore, there be any difference among them regarding those rights, the courts are at present quite competent to settle it, without the necessity of having any distinct provision for it in the *Lex Loci*.

8749. Mr. *Elliot.*] Local agents are appointed in every district, are not they, whose specific duty it is to receive and decide upon complaints?—That is the case under Regulation XVIII. of 1810.

8750. Sir *R. H. Inglis.*] Will you have the goodness to read the Act, Number XXI. of 1850, which you will find among the East India Acts for that year, ordered by the House of Commons to be printed on the 11th of May 1852?—"Whereas it is enacted, by section IX. Regulation VII. 1832, of the Bengal Code, that whenever in any civil suit the parties to such suit may be of different persuasions, when one party shall be of the Hindoo and the other of the Mahomedan persuasion, or where one or more of the parties to the suit shall not be either of the Mahomedan or Hindoo persuasions, the laws of those religions shall not be permitted to operate to deprive such party or parties of any property to which, but for the operation of such laws, they would have been entitled; and whereas it will be beneficial to extend the principle of that enactment throughout the territories subject to the Government of the East India Company, it is enacted, as follows: So much of any law or usage, now in force within the territories subject to the Government of the East India Company, as inflicts on any person forfeiture of rights or property, or may be held in any way to impair or affect any right of inheritance, by reason of his or her renouncing, or having been excluded from the communion of any religion, or being deprived of caste, shall cease to be enforced as law in the courts of the East India Company, and in the courts established by Royal charter within the said territories."

8751. *Chairman.*] Have the British Government in any other cases legislated in direct opposition to the Hindoo law?—There are many instances in which the Government has acted and legislated in contravention of the Hindoo law; but I would more particularly allude to the case of suttees. In order to weaken the value of this case as a precedent, it has been affirmed that at the time of the abolition, there was a certain party among the Hindoos who regarded it as enjoined in the Shastras, while another party considered that it was not thus enjoined; and that that case cannot bear any analogy to the present, in which it is admitted by all parties that the Hindoo law does unquestionably deprive the convert of his inheritance. But it must be remembered, that at the time when Lord William Bentinck abolished female immolation, a very large and influential body of men in Calcutta, who belonged to precisely the same party who have now memorialised the Government against the *Lex Loci* Act, raised the greatest clamour against the abolition; that they organised a committee, and raised large subscriptions, and deputed a European agent to this country, and sent home a memorial to Parliament demanding the restoration of this rite, on the ground that it was part and parcel of the religion of the Hindoos, which we had pledged ourselves to maintain, and that the rite had been practised from

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time immemorial. The arguments which they used upon that occasion were precisely the same as those which they have used in the present instance.

8752. Admitting that the rule of depriving a convert of all his ancestral property is in strict accordance with the Hindoo law, are you still of opinion that the British Government is justified in abrogating it?—I think the Government is not only justified in abrogating it, but that it would be a great dereliction of duty if it were not abrogated. The Regulation of 1793, which is the foundation of our code, provides that the Hindoo law with regard to inheritance shall be made the *general* rule by which the courts shall decide cases; and the natural inference is, that they are at liberty to make particular exceptions with reference to the Hindoo law. The British Government has invariably acted upon that principle, and in every instance in which it has found that the Hindoo law was repugnant to the feelings of humanity, or to justice and equity, it has unceremoniously repealed it. Thus, with regard to suttees, when it was found that the Hindoo law authorised a widow's burning herself alive with her deceased husband, the Government abrogated it. When the Government now find that the Hindoo law of inheritance is destructive of liberty of conscience, and deprives a convert of all his ancestral property, the Government has very wisely determined to repeal that law. Wherever you have a highly civilised state governing a people who are in a less civilised condition, it must necessarily, in some instances, legislate above them, and very often in repugnance to their prejudices. We are required in India not to govern according to the laws of Menu, passed 2,000 years ago, but according to the enlightened views of the present age. We have also our own national character to support. We are required to endeavour by wise legislation to raise the tone of opinion among the natives, and to infuse more noble and humane principles into their minds, and at the same time to sustain our own character in the presence of the civilised world; and if the Government, after having abrogated this law, were now to put the clock back, so to speak, and to re-enact the persecuting provisions of the Hindoo law, I think it would incur the contempt of the civilised world.

8753. What is the general feeling among the natives of India on this subject?—It is worthy of remark, that you have received no memorial whatever from the Presidency of Bombay, nor any from the North-Western Provinces, against the *Lex Loci* Act, and although the Mahomedans are equally affected by it, they have not joined the Hindoos in petitioning the Government upon the subject. In the memorial which has been presented, it is stated that if the *Lex Loci* Act should pass; "if this odious attack upon the Hindoo religion should become an acknowledged Act of British Indian law, Her Majesty would have 80,000,000 of Hindoo subjects in India dissatisfied and discontented." But this memorial was got up in Calcutta, by a body of very wealthy, very influential, and very orthodox Hindoos, who were backed by the editors of the Calcutta newspapers. They endeavoured to extend the agitation throughout the country; but, in the report which the committee, appointed to obtain the abrogation of the *Lex Loci* Act, published to its constituents in November last, that committee, consisting of eight Calcutta baboos and four Calcutta rajahs, stated distinctly that all their efforts to rouse the country upon the subject had been totally vain; that they had not received a reply to any one single representation which they had made to any of the rich natives and landholders in the interior of the country, and that they had only received two contributions from individuals in the immediate vicinity of Calcutta towards this object, one consisting of 40*l.*, and the other of 20*l.*

*Lunæ*, 25° *die Julii*, 1853.

MEMBERS PRESENT.

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| Mr. Baring. | Mr. Hume. |
| Sir T. H. Maddock. | Mr. Vernon Smith. |
| Sir J. W. Hogg. | Sir Charles Wood. |
| Mr. Spooner. | Mr. Elliot. |
| Mr. R. H. Clive. | Mr. Mangles. |

THOMAS BARING, Esq., IN THE CHAIR.

*Frederick James Halliday*, Esq., called in; and further Examined.

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8754. *Chairman*.] WILL you state to the Committee what your opinion is with respect to the progress of education in India since 1833; whether extension has been given to it in the most desirable mode, and what you think the results of the measures for its promotion have been?—I think the progress of education since 1833 has been satisfactory; it has been continuous, and, on the whole, in the right direction; the results, as far as we can judge of them by observing the conduct and character of those who have been educated at the institutions, and have gone forth into the world, of whom a great many have been employed in Government situations, and a good many in private situations, are that they are improved very much in morals, and in conduct, by the education which they have received; I think they are a superior class altogether to those who preceded them, who were either less educated according to our views, or not educated at all. There is yet, however, a good deal to be done; it is not the opinion of those who are interested in education in India that enough money is spent upon it, the reason being, of course, that there has not been hitherto generally money to spend; the desire is, that as fast as means can be found, as fast as the Government is in possession of means for that purpose, those means should be applied to the extension of education; it being a matter, in the opinion of persons in authority in India, of the very last importance, superior perhaps to all others, towards the improvement of our administration. There is an opinion, also, that education has not been extended sufficiently in the way of vernacular teaching, and in that respect I see room for improvement; but on the whole, as I began by saying, the results are satisfactory and promising.

8755. You consider, that as far as there have been means applicable to the purpose, those means have been well applied, and in the right direction, and that the results of the application of those means have been satisfactory?—I think, on the whole, that may be said, allowing for certain differences of opinion as to the precise means of applying the funds at the command of the Government; there being differences existing as to the desirableness of teaching one sort of knowledge rather than another, and as to the predominance of the oriental languages, and especially the vernacular. Allowing for all those matters, upon which there is a great deal of zeal, but not an exact agreement of opinion, I think what has been done by the Government is satisfactory.

8756. There is ample room, you think, for the employment of a much larger annual grant than is now given?—Undoubtedly.

8757. To what extent do you think the application of the public money to the purposes of education could be increased with advantage?—I should be glad to see, at least, one good English and vernacular school established at every zillah station; they do exist at present at a great number of stations, but not by any means at all. I should wish also, to see at present one, and by and by, two or three additional central colleges established in Bengal, to be fed by those zillah

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zillah schools. I should be glad to see a large, but gradual use made of a power of affording what are here called "grants in aid," to individuals and bodies of men employed, or desirous to be employed, in extending education judiciously in the country, both English and vernacular; and I should be glad to see a systematic effort made for the establishment of vernacular schools in the interior, for the teaching of that enormous mass of people who cannot by any possibility be expected, at any conceivable time, to come within the sphere of our larger schools and colleges, but whose education, in my mind, is of very great importance. What would be the amount required for those purposes, is perhaps, more than I can be expected to say; for vernacular education, I may say that 50,000 rupees annually have been allowed to the Government of the North-western Provinces, and I am sure we can at once absorb that amount at least in the establishment of a good system of vernacular education. As to the rest, it must be gradual; a zillah school costs about 400, or 500, or 600 rupees a month, and a college, endowed as it ought to be endowed, would cost 2,000 or 3,000. I should desire to see those gradually extended, and I see no exact limit to it; I am quite sure that the people of Bengal are in a state, ready, not only to second, but to anticipate any effort which the Government might make on the subject. The condition of Bengal, with regard to English education, is peculiar; the desire for it is becoming a craving, the people look for it most anxiously, even those of a very low class. In obscure villages, to which you could scarcely have supposed the name of English education would have reached, you find persons joining together, and making attempts to establish schools and obtain teachers, to the best of their means, and anxiously looking for assistance; at the same time doing a great deal for themselves according to the means at their disposal. It is also a curious fact, that among the Bengalese, unenergetic as they are, in many respects, a very extraordinary degree of energy prevails in favour of English education among those who have once received it; it appears as if a reasonable inoculation of English education among them begets a strong desire to inoculate others, and to spread it to the utmost of their power. It is a very creditable point in their character. You see constantly men who have received a good education at our institutions going forth, and at great pains, and even expense, exerting themselves to the utmost for the sake of spreading knowledge, for the mere sake of the good which arises from it. It is very desirable, I think, that the Government should take speedy advantage of that extraordinary fact in the present history of the native mind in Bengal; and by doing so, I believe you might spread education enormously, and very advantageously, at a comparatively small expense.

8758. You have never, in your own mind, formed any estimate of the amount which might be applied with advantage to the promotion of education in Bengal?—No; because it is a matter which you cannot very well limit. I should desire to treat the subject liberally, and to consider it a very important branch of the Government expenditure, and to be ready to lay out upon it at all times as much money as could possibly be afforded towards that branch of the administration; but I do not consider that the thing is capable of limitation.

8759. I understand you think that it would be more desirable to adopt the system of grants in aid, with the concurrent contributions of the natives, than to rely wholly upon Government funds?—Yes, the two things must go together. I believe with respect to vernacular education, as well as English education, a great deal might be done by the system of grants in aid; but it cannot all be done by that means. There must be an example set by the Government, and a system adopted which may be held up to the natives for imitation, in order to incite them to make exertions themselves; but, putting those two things together, and using the system of grants in aid whenever an opportunity offers, I think great results might be produced, and that speedily.

8760. Since 1833 has there been any disinclination or coolness on the part of the Government with respect to measures for promoting education?—Quite the contrary; there has been a great desire, and an efficient desire, to increase and spread it. There has been, to the full limit of their financial ability, an increase of the funds applied to education; and there has been evinced at all times a great desire to encourage and spread it.

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8761. That desire, as you consider, has only been limited by the supposed want of means?—I believe only by the supposed want of means.

8762. Has there been any actual discouragement of Christianity on the part of the Government?—None whatever. I will not answer for former times. There may have been at times, of which I have little or no knowledge, something which has given rise to a suspicion that the Government was disposed to discourage Christianity; but, in any fair sense of the word discouragement, I can see no ground for such an accusation, though it is a matter which I should be willing to go into in detail, if precise questions were put to me.

8763. Reference has been made before the Committee to a minute of Lord Tweeddale's, on the subject of introducing the Bible in the Government schools in Madras; what is your opinion as to the propriety of introducing the Bible as a class book in the schools of the Government?—There are two ways of introducing the Bible into school. One is as a class book, by which I understand a hornbook for teaching the language merely; that they should read out of that in preference to reading out of any other English book. Another way is, that they should read out of it intelligently, so as to inquire and be informed of the full meaning of it, which involves of course the whole teaching of Christianity; I cannot understand that there is any third way of introducing it. Either the Bible is to be read simply as a book for the teaching of English, or it is to be read as a means of acquiring a knowledge of Christianity. If it be the first which is meant, so far as it can be considered entirely distinct and capable of being separated from the actual teaching of Christianity, I should object to it anywhere as a desecration. I do not think it is advisable that you should teach little boys to thumb the Bible in that way; they learn to look upon it in all after life as an abomination, for which they were flogged and cuffed through their early years; and I think that that objection applies quite as much to Christian countries as to heathen countries. But if it be intended to introduce the Bible as a class book, which shall be read with a view to instruction in its doctrines, and that, in fact, it shall be the means of giving a knowledge of Christianity, I object to it as being in my judgment a wrong means to a most desirable end; I being most seriously and entirely satisfied that it is by the careful and systematic keeping out of the Government schools, and out of the Government practice, all forcible and influential attempts at conversion, that we stand where we stand, and that the natives are willing to receive missionary teaching and to hear missionaries, and that they do in fact evince that very tolerance, which is now brought forward by zealous persons on that side of the question, as a reason for altering the system hitherto pursued by the Government. I believe the persons who talk in that way, are utterly unaware of the hand which has put them where they are, and holds them where they are; I believe the very tolerance, or as they sometimes call it, indifference of the natives to missionary teaching, and the very reason why the missionaries go in perfect security and teach and preach all over the country, without stint or limit, without the slightest interference, or even exciting the anger of the natives in any great degree, is that the natives are thoroughly persuaded, by a long course of observation of the conduct of the Government, that the whole thing is a matter of private exhortation and private influence; and that the force and influence of the Government, whether in the schools or out of the schools, is never intended to be applied to that purpose. But I have a very strong conviction that if any other course were pursued; if the Government, in the schools or out of the schools, were, by reason of the present quiet and apparent tolerance of the natives, to attempt to convert either by influence or by force, it might produce a very serious convulsion, which would throw the missionaries back a great number of years.

8764. Should you think it objectionable that the Government should give permission to any class in the Government which wished it to use the Bible?—The meaning of that always is, for I have seen it attempted to be introduced in a private school, about which there was a great deal of discussion, that if little boys from 6 to 12 years old, under the influence of the master, can be got to say they are willing to be taught Christianity, they ought to be taught it, without reference to the will of their parents. I look upon that to be the grossest bad faith. If you are to teach Christianity, let it be done, not only with the knowledge of the children, who are beside the question altogether, but

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but also of their parents and the people of the country; but do not entice people into the school under the pretence of saying you will only teach them Christianity if those little boys wish it, which is nothing but saying that it shall be taught at the option and discretion of the master for the time being. If, however, it be added, "and with the permission of their parents," which is never added on this speculation, then I answer that the permission of only one set of parents, or even the majority of the parents belonging to one school, would not suffice. I do not think the permission of even the whole set of parents of one school ought to suffice, in a political view of the question, to induce the Government to alter its system. But if, which is a thing not to be looked forward to, the parents all over India were of that opinion, then the whole aspect of the question would be changed.

8765. I allude to the possibility of the consents, not only of the children but of the parents being obtained, to form a class in which the Bible should be read; and I suppose, not that the system of that school should be regulated by the wishes of the majority, but that permission should only be given to those who were willing to avail themselves of it to form a class for the purpose?—I believe that that is not a practical question at all; I think it is not practical in this sense, that it is not in the least degree probable that any Hindoo or Mahomedan parents would desire it. Christian parents might, of course; but on the almost inconceivable supposition that Hindoo and Mahomedan parents would send their children to a school, with a request that they should be taught Christianity in a class, I should say, in the first place, that it would be running a risk of exciting very great suspicion for a very small ultimate object; for such a class as that, set up to-day because the parents of three or four children desire it, to be dispensed with to-morrow because those parents take their children away, would not be a class from which any real result would be anticipated. On the other hand, it is quite certain that, by opening that small door, you would excite great distrust and great suspicion in quarters in which it is of the utmost importance that nothing of the kind should be excited.

8766. Are there not instances where the Bible is read by the natives, not as a system of religion, but on account of the moral and civilising influences of the book?—The Bible is very extensively read by the natives; if anybody says, as I see has been said in a paper which has been put into my hands by a gentleman in this room, that the Bible is "systematically proscribed," or "authoritatively proscribed," I cannot understand the meaning of it; persons who write in that way must mean something which I am unable to fathom, or they are not acquainted with the facts. It is not true that the Bible is proscribed in the Government schools; it is put into the Government school libraries universally, and the students are allowed to the top of their bent to read it from beginning to end. I will not say that they are encouraged to do so; but when you consider that they have to read and be examined in Milton, in Johnson, in Addison, in Abercromby's Moral Philosophy, and in a variety of books of that class, and looking also to the sort of examination which is required of them, and the full, complete, and comprehensive knowledge of all the subjects of which those books treat, which is expected from those young men, it is perfectly clear that they can do nothing without knowing that which appears sprouting upon the surface of every one of those books at all times. It has been truly said by Sir Charles Trevelyan, in the Committee of the House of Lords, that we are not conscious ourselves to the full extent of the amount of Christian teaching involved in a thoroughly Eclassical nglish education, independently of all direct efforts at conversion. It renders necessary a knowledge of the Bible, and I may say a knowledge of the great doctrines of Christianity, which those young men who have that peculiar desire to improve themselves, which is the characteristic of the natives of Bengal, are perfectly able to perceive, and perfectly desirous of following out; the consequence is, that they do read and study the Bible, nobody objecting to, or standing in the way of their so doing. I believe there is more knowledge of the Bible in the Hindoo College of Calcutta, than there is in any public school in England.

8767. Does the Government actually teach the Hindoo and Mahomedan religion in any of its schools?—Previously to Lord Auckland's administration, there was undoubtedly in the Mahomedan and in the Sanscrit College a teaching which, I believe unknown at the time to the Government, was a teaching of

Hindoo and Mahomedan theology, and there were examinations in it. The word "theology," I recollect, was included in the form of the certificate which used to be given to the scholarship holders and the holders of honours obtained at those colleges; but when it was perceived in those days it was struck out, and all direct teaching of theology was abandoned, and all examination in theology. It is quite true that you cannot teach the Mahomedan law, I do not even believe you could teach the Hindoo law, without at the same time inculcating a good deal of the Hindoo and Mahomedan religion. I do not know how that is to be avoided; there must be a certain amount of it, but I do not think that it is an amount to which any person can reasonably object; I think they might just as reasonably object to teaching our Indian lawyers the Hindoo and the Mahomedan law, for really whatever amount of the Hindoo and Mahomedan religion is taught to the native lawyers by that means is taught also to English lawyers in the same way. I do not think any one sees any objection to instruction being given in the Hindoo and the Mahomedan law in the case of English lawyers, but they see it in the case of native lawyers. which I think is a little unreasonable; but at present, so far as I know and believe, there is no teaching of the Hindoo or the Mahomedan religion in any of the Government institutions, which is not necessarily involved in teaching those two very essential branches of a legal education. I would add to that, that two years ago it came to the knowledge of the Council of Education that, through the means of the native teachers in the Mahomedan College in Calcutta, there was a good deal of underhand teaching of theology under the guise of teaching grammar, and history and law, more than was actually necessary according to our rules and system. The thing was inquired into by a committee, of which I was a member, which sat daily at the Mahomedan College for a long while together, in order to rectify it. We did rectify it completely, at the expense of a great deal of violent dissatisfaction on the part of the students and the teachers, and the Mahomedan inhabitants of Calcutta; but so little indisposition was there on the part of the Government to yield anything on that point, that in the face of this decided opposition manifested by the Mahomedans of Calcutta and the neighbourhood, the Government persisted in putting down this attempt to introduce the teaching of the Mahomedan theology against its established rules at the Mahomedan College; so that I may fairly say that there is no teaching of the Hindoo and the Mahomedan religion in any Government institution that I know of.

8768. You said that the instruction in the Mahomedan and Hindoo creeds before Lord Auckland's administration was carried on without the knowledge of the Government; had not the Council of Education cognisance of the system which was adopted, and did not it supervise that system?—I drew a distinction, which perhaps was not quite a fair one, between the knowledge of the Council of Education and the knowledge of the Government. I do not mean to defend the Government in the matter; the Government might have known, and perhaps ought to have known what was passing, but I believe it did not know, or was not attentive to it, for the moment the fact was brought to its knowledge it was remedied. The error was an error which was transmitted from a very old date, almost from the establishment of those two institutions, the Hindoo and the Mahomedan colleges, of which one, namely, the Mahomedan College, dates so far back as 1781. Certainly in those times, partly because there was an erroneous conception of the duties of the Government, and partly because the details of management were entrusted to natives, there was an avowed and systematic teaching in those colleges of the Hindoo and Mahomedan religions as such, and inculcation of the doctrines of those religions upon the minds of the pupils, and an examination; but all that belongs to bygone days.

8769. How is the Council of Education formed, and who are the members composing it?—The Council of Education is appointed at the discretion of the local government of Bengal from among any persons, European or native, in or out of the service, who may be considered best fitted to be of use as members of that body. Sir James Colvill, one of the puisne judges of the Supreme Court, is president; the other members are, Mr. Colvin, a judge of the Sudder Dewanny; Mr. Grant, the secretary to the Government of India in the Home Department; Dr. Forsyth, secretary to the Medical Board; Dr. Mouat, one of the professors of the Medical College; Râm Gopâl Ghose, a native merchant in Calcutta, and two other natives, who are *ex officio* members, as being members

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bers of the Committee of the Hindoo College; the number is sometimes more and sometimes less, at the discretion of the Government. I have known it consist sometimes of 15, and sometimes of four or five.

8770. The appointment is entirely at the will of the local Government?—It is entirely at the will of the local Government; but, practically, it is generally made upon the suggestion of the President.

8771. Mr. *Hume.*] Do they publish annual reports of their proceedings?—They do.

8772. *Chairman.*] For what duration of time are those appointments made? —At the pleasure of the Government. There is, however, no instance of a member being removed by the Government.

8773. What are their powers?—The Government makes over to them the management of the entire business of education, subject to its general revision; they are not allowed to increase the expenditure, but within a certain amount, the amount allowed by the Government for the year, they do nearly what they please. Any great alteration of the system, and, of course, anything which requires additional expense, they are obliged to come to the Government for. They make reports, and the Government says "Yes," or "No," at its discretion. In other respects, the whole management of the system of education in Bengal, in all branches, medical and general, is entirely in their hands. I should add that they make all the appointments in the educational department except those of the principals at the several colleges, which appointments are made by the Government upon their recommendation.

8774. Can they close any school if they are not satisfied with it?—Yes, and they do.

8775. And open a school where it is desirable in their opinion?—Yes, if they do not exceed the special amount at their disposal; but the Government might interfere at any time. I am speaking of the body as it exists in Bengal. In Agra, there is no Council of Education; the whole matter is managed by the Lieutenant-governor himself.

8776. Is there any comparison to be made between the merits of the two different systems; the one adopted in Agra and the other in Bengal?—There is very little difference. Formerly, before the separation of the Agra Government, the whole subject of education, in both divisions of the Bengal Presidency, was under the government of a body called the Committee of Public Instruction, which has since become the Council of Education. When the Government was separated, a proportionate amount of the funds applicable to education was made over to the Government of the North-western Provinces, and Mr. Thomason, or the Governor for the time being, was left to make his own arrangements. He made his arrangements with the institutions which existed; and, for the most part, a similar system was established there and in Bengal. Slight alterations may have been made here and there; but, in the main, the system is the same in both branches of the Presidency. An endeavour has been made during the last two or three years to keep the two systems as much as possible in accord. The Council of Education in Calcutta has entered into a correspondence with Mr. Thomason, so as to make their two systems as much as possible accord in all things; their desire being, if possible, to make them one, so as to institute a fair comparison between the results in both parts of the Presidency.

8777. Sir *T. H. Maddock.*] Are the proceedings and the results of the educational system in the North-western Provinces incorporated in the annual report?—No.

8778. To whom does the Lieutenant-governor of the North-western Provinces report the proceedings and the results of the education there?—To the Government at home, through the Government of India.

8779. He publishes a report himself?—He publishes a report himself annually, and he makes that report to the Home Government through the Government of India.

8780. *Chairman.*] Would it be desirable or not, in your opinion, to introduce a council of education in the North-western Provinces similar to that which exists in Bengal?—I should not desire to see any change made. I should not wish to force a body of that sort upon the Government there, particularly if there were any unwillingness on the part of the Government to adopt it. They have not quite the same means at their disposal in the North-western

Provinces that we have in Calcutta; they have not the men; and I must add that the state of the native mind, as regards education, is very different in the North-western Provinces to what it is in Bengal: there is not the same eagerness or anxiety on the subject; very far from it. I think it very likely, though I do not possess information enough to say so distinctly, that in the present state of the North-western Provinces the immediate interposition of the head of the Government may be a matter of necessity. It is not so in Bengal, where education is so much taken up by the people themselves.

8781. Is education compulsory in the North-western Provinces?—No, it is not so anywhere; only the immediate influence of the head of the Government may perhaps be more requisite there (where education is backward and there is not the same desire for it) than it is in Bengal.

8782. Is there any ground for the supposition that the spread of education is dangerous to the British Government?—None whatever; on the contrary, it appears to me that the spread of education must assist the Government. The educated classes, I think, feel themselves, and must feel themselves, more bound to us, and as having more in common with us, than they have with their uneducated countrymen, apart from the general fact that it is more easy to govern a people who have acquired a knowledge of good and evil as to government, than it is to govern them in utter ignorance; and on the whole, popular knowledge is a safer thing to deal with than popular ignorance.

8783. What is the position of a teacher in India, whether in the Government service or out of it; does the profession attract to it efficient men?—No; it is one of the defects of the system that the position of a teacher is not what it ought to be; it is not sufficiently paid, and it is not sufficiently encouraged in other ways. I should be very glad to see the teachers of the Government institutions formed into a separate service, and given the advantages belonging to a separate service; the advantages of emoluments, the advantages of social rank and of pension and furlough. They are a very important class, and might be made much more so, but at present they are very insufficiently paid; they have no advantages of furlough or of pension. In social position they are below what they ought to be, and they feel it; at least, that was the case up to the time that I left India.

8784. You are speaking of European teachers?—I am.

8785. Is it easy to obtain fit native teachers?—Very easy; they take to the profession readily. I think it would be found upon examination, that the great majority of those who have gone out of our schools have taken to teaching as their profession. They take to it even out of the Government institutions; do so as a matter of delight, as well as a matter of emolument, and they make exceedingly good masters; some of the best masters that we have in India are native masters. And that again should be thought of by those who desire to have Christianity taught in our schools. Those men, though very good teachers of literature and mathematics, would obviously not be good teachers of Christianity, and yet, in a great many instances, into their hands it must fall.

8786. In what estimation are the teachers held among their countrymen?—They are held in very considerable estimation; the profession of a teacher, I take it, has been at all times held in estimation in India, and it is so still. The teachers in our institutions are held in very considerable estimation.

8787. Then with regard to native teachers, you think they are sufficiently encouraged now?—I should be glad in some instances to see the means of paying the better classes of them somewhat more highly, but the objection which I made had chiefly in view English teachers in India.

8788. I understand you to be in favour of the extension of tuition in the vernacular languages?—Very much so indeed; I am very desirous to see a great effort made in that direction; nothing serious has yet been done; the Government professes in all its schools and colleges to teach English and the vernacular, but it does it imperfectly. Wherever English is taught it swallows up everything else; the natives are so anxious to obtain it, and there is so much greater interest and excitement with respect to it on the part of those who are at the head of educational affairs, that there is more attention and more exertion bestowed upon education in English than upon education in the vernacular; and the whole of the means of education at their command being insufficient, the vernacular is likely to be the more pinched of the two, so that that is not done which might be wished. In Lord Hardinge's time an attempt was made to establish

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establish a system of vernacular instruction; it was done in the face of great pecuniary difficulties; 101 schools were established, but the masters were very inadequately paid, and there were other errors in the management of the plan which, I think, caused it to fail. I will not conceal, that with some persons in India the failure of those schools has been thought to indicate that all such efforts towards vernacular education in Bengal must fail, but I am not one of those; on the contrary, I think the scheme failed on account of its inadequacy to the object in view, and that we are not the less bound, in consequence of the failure of that scheme, to do our best towards introducing, heartily and systematically, a good plan of vernacular education all over the country.

8789. What gave rise to the plan of Lord Hardinge?—A general complaint that vernacular education was neglected, and a constant call upon the Government to do something towards extending vernacular education; there happened to be at that moment certain funds temporarily at the disposal of the Governor of Bengal, which were applicable to that purpose, and he so applied to them.

8790. When you left Bengal, instruction in the vernacular languages was made secondary to instruction in English, was it not?—Quite so; more than secondary.

8791. And that you think not desirable?—Not at all desirable; I think both are of enormous importance; there are parties in India who tell you the one thing needful is English instruction, and other parties who tell you the one thing needful is vernacular instruction. I differ with them both. I think the two ought to go on; they relate to different classes of the people altogether, and they ought to go on together; you ought, as far as possible, to give a good vernacular education to the masses, at the same time that you give opportunities to the classes who have leisure to do so, to acquire a knowledge of English literature and science.

8792. The same scholars would not study English and the vernacular languages?—No; on the contrary, I think the latter would be persons of whom we could never expect even the glimmering of a knowledge of English science except through the vernacular.

8793. The schools would be distinct?—Quite so; I am also inclined to think that the management should be distinct; that it should not be put in the hands of the Council of Education; I should be disposed to put it into the hands of some separate officer. I am not prepared to say at this moment what would be a good office into which to put it, but I think it would be wise to select some person interested in the spread of vernacular education, and fitted for the duty in other respects, and to make him superintendent of vernacular education.

8794. Mr. *Hume*.] You say there is a general craving for English education in the Presidency of Bengal; is that with the view of obtaining employment under the Government?—Chiefly; a strong opinion has spread itself abroad all over Bengal that with English a man may get on, and do anything, but without it he can do nothing; and that opinion, I may add, has of late years spread in the most extraordinary manner amongst the Mahomedans, who formerly repudiated the notion altogether.

8795. Do you consider that a knowledge of English should be in general required of persons who are admitted into the numerous offices which are in the gift of the Government?—No; there are some employments for which a knowledge of English is absolutely requisite, but there are others for which it is not so.

8796. How do you draw the distinction?—Wherever English is in use for the conduct of the business of a particular office, there I would require it, but not otherwise.

8797. In what way are the funds, which were left for the purpose of education at Lucknow, applied now?—They are in the hands of trustees, appointed under the provisions of a decree of the Supreme Court on the equity side, to be applied to the purposes of education in Calcutta and in Lucknow. It is a thing which is altogether separate and apart from the Government scheme of education.

8798. Sir *T. H. Maddock*.] Comparing the natives of India, particularly of Bengal, with Europeans, what is your opinion as to the early development of their talents?—I think they are developed much more early than in this country; the youths are generally very precocious. They have a remarkable power of early acquirement, and up to a certain age, as long generally as they are at school, say up to 20, they are very remarkable for their zeal and aptitude in acquiring knowledge; but they fall off afterwards.

8799. Have you formed any idea of the proportion of those young men who have been highly distinguished at 19 or 20, who retain a love of learning, and continue to be fitted for important employment at the age of 26 or 27?—No, I have no general proportion in my mind; but that a great many of them fall off is a matter of notoriety, and a matter of complaint amongst the natives themselves. I recollect, not very long ago, one of the native members of the Council of Education writing a very elaborate minute upon that point, and setting forth his views, which were the views of a great part of his countrymen, as to the extraordinary deficiency in that respect shown by a number of the natives after they left school, and attributing it to some defect in our method of teaching. The matter was carefully discussed, and it was thought that some of the defects in the teaching, which he pointed out, were real, and we remedied them to the best of our power. I cannot at this moment recollect the details; but in general I think our impression was, that, partly from some defect in the native character, and partly from a want of means at present for bringing forward educated natives, there was not sufficient encouragement to them in after life to warrant us in saying that it was wholly their fault that they fell off after leaving school. Something also is due to the circumstances by which they are surrounded.

8800. On a former occasion, you stated to the Committee that the civil servants are now subject to certain periodical examinations as to their proficiency and attainments after the period of their leaving college; at what age would it be likely that those secondary examinations of the civil servants would be made?—It would depend a good deal upon circumstances. They go out at any time between 19 and 23, and they will be subject to those examinations three or four years after their arrival, as the case may be.

8801. Probably they would be about 25 or 26 years of age?—Probably.

8802. Has there been any similar plan adopted for examining the young students of the colleges who have entered the public service?—No, nothing exactly corresponding with the examination of civilians; but there are two branches of the public service, if they can both be called branches of the public service; one, the office of the native judges, and the other, that of the vakeels, or barristers of the courts, into which no natives are admitted without a very strict previous examination as to their fitness. Those examinations are periodically conducted, and those who succeed receive diplomas, without which they are not allowed to practice as vakeels, nor to enter into the judicial service. It is a system somewhat similar to that which has been adopted with regard to the civilians, but of course it does not exactly correspond with it.

8803. With reference to the early development of the powers of mind of the natives, and the frequent falling off which appears at an early period of life, would not it be more particularly desirable that they should be constantly subjected, after they have arrived at the age of 26 or 27, to those examinations?—It must be remarked, that the two circumstances are not parallel in any way; in the one case, you send out young men almost from school to enter upon very important duties, almost immediately after their arrival in India, and it is necessary from time to time to test their fitness and proficiency, but the natives are not draughted into the public service from school in that manner. If they were, the circumstances would be parallel, and there would be a necessity for testing their proficiency as they advance in life. The natives are very seldom, if ever, draughted into the public service till they have attained some considerable age. It has been a complaint against our system, whether true or false I will not now say, that we do not immediately from the schools and colleges draught young educated natives into the public service.

8804. Whether they are admitted into the public service on their being released from their attendance at the Hindoo or any other college, or not, with reference to the fact which has been stated, that they are apt to fall off from that standard of attainment which they have reached at the age of 18 or 19, would not it be peculiarly desirable that natives, before being appointed to any public service, should be re-examined?—No; because the natives who are taken into the service have passed over that Rubicon, as it were; they are not taken for

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for the public service immediately from school, nor before the difficult and dangerous period which has been referred to, but they are taken after it. They are not taken for any important public employment without previous examination, and the men who have passed that examination, and shown themselves well qualified, do not afterwards fall off; on the contrary, your active native of middle age, employed in the public service, is a very energetic person, as all those are aware who have employed them in the office of sheristadar, or any similar office.

8805. Supposing a distinguished scholar of the Hindoo College to be appointed to some situation in the public service at the age of 26, do you subject him to any examination before his appointment?—Yes, if he is appointed to the judicial service, certainly.

8806. To any service?—Not to any service; I may say, in the only instance I know in which the two cases are parallel, which is the instance of sub-assistant surgeons taken from the Medical College, it has been found necessary to examine them. It was found that the native sub-assistant surgeons who came out of the Medical College with great eclât and high acquirements, after they had been left for a time to their own resources in the country, fell off. So many reports were made of failures, that the Government actually instituted a system of examination and inquiry after a certain number of years.

8807. Has it ever occurred to you to consider whether it would be practicable and expedient to establish something like an order of native civil servants, to consist of persons who, after arriving at the mature age of 25 or 26, had passed through a certain ordeal?—Practically the case is so at present; a man who has come into the public service in any important employment and conducted himself well, remains in it till the end of his days. I do not think anything would be gained by telling the public that you would limit yourselves as regards the natives to any exclusive service, nor are they in the same position as Englishmen sent out from England.

8808. If such a class were established, and you considered the members of that native civil service equally eligible to all civil appointments as European civil servants, subject to such differences in the salaries to which they would be entitled as the circumstances of the case might require, would you think that desirable?—Certainly not, because it is inconsistent with the system of an exclusive civil service. If the Government act upon the principle of an exclusive civil service sent from England, for which at present there are very overwhelming reasons to be given, you must not attempt to break it down in India upon the mere discretion of the local government being able to say, "A, B, and C shall go in and supersede the persons who have come from England with certain previous expectations." The one is inconsistent with the other; either you must do away with the exclusive civil service, or admit the objection to such a system as that which is now suggested.

8809. Would you prefer to such a plan as I have sketched the introduction of natives into the civil service after merely an examination at Haileybury at 19 or 20 years of age, with all the advantages, both of rank and emoluments, of the European members of that service?—Yes, I would; one is wholly inconsistent and compatible with the maintenance of an exclusive service, but the other is not; besides which, very few instances are likely to occur in which natives will have the energy and boldness and power of mind to come to this country and educate themselves in such a manner as to pass such an examination as I hope will be instituted, and to run the race with those young men at Haileybury; I should be very glad to see it done. Such cases have occurred at Ceylon, and with no disadvantage, I believe.

8810. Will you state what cases have occurred at Ceylon?—There are cases at Ceylon in which young men very carefully examined have been put into the civil service at the post to run an equal race with the civil servants from England, and they have run a fair race, and have not disappointed any expectations. The instances are very rare and very few.

8811. Do you know the names of any of the individuals?—I recollect one instance, though I cannot recal the name; the person is now a judge of some district in Ceylon; he went in at the foot of the civil service, and has risen and given great satisfaction.

8812. Do you think that you would ever, by the appointment of a young native of India to the civil service in England, place him socially in the class of civil servants?—There would be great difficulty in that respect; it would test, in a variety of ways, his stamina and moral courage, but he would not be the worse for that, perhaps, in the long run. It is a difficulty in his way which for a great many years, will, no doubt, prevent anything of the kind occurring.

8813. Do you think, when he comes to hold an elevated position in the service, the junior European members of the service would feel a dislike to serve under him?—I should not much care whether they did or not. I think if he had risen honestly and fairly by service to an equality with, or a superiority to them, no reasonable man would object to serving under him.

8814. Do you think that the natives of the country would have the same confidence in him that they would in an European officer?—At present the natives undoubtedly have not the same confidence in their countrymen that they have in Europeans; there is no question about that; that is a feeling to be got over in course of time; the natives must live down that reasonable prejudice; but in the case supposed the man would have lived it down. Such men would have to go through great difficulty, and the early pioneers would have to encounter the chief difficulty, but that the thing is insuperable I do not believe.

8815. Do you think it desirable or not to maintain an exclusive civil service in the hands of Europeans?—To the extent which I have now stated I do.

8816. You have stated, on a former occasion, that you considered the native was sufficiently remunerated for his services, whatever they might be, by a much smaller amount of salary than an European gentleman in the same situation would be; would you think it right to pay that native civil servant at the same rate as Europeans?—Perhaps not; that is one of the minute difficulties of detail which would always attend any such extension of our present system, but the difficulty is not insuperable. My own opinion is that a man in that position, living among his own friends and in his own country, would not expect and ought not to be paid for the same duties, at the same rate as an Englishman coming from England; and if that rule were established, in the very rare cases which might be expected to occur, under the supposition which has been made, I do not think it would create any dissatisfaction on any part. I admit it is a difficulty which has been felt in other cases; it has been felt in one of the canonries of the cathedral of Calcutta, where it was proposed to pay a native clergyman at a lower rate than the English clergyman for the same duties. The Rev. Krishna Mohun Banajee objected to it most strongly as a degradation, but I do not sympathise with his objections.

8817. Supposing that the native civil servants are paid at a different rate, and on a different principle from the European civil servants, is not that absolutely establishing what I suggested to you, a native civil service distinct from any European civil service?—No, I think not; my suggestion would not break down or interfere with any previous expectations of other members of the civil service, which the other plan obviously would.

8818. If Indian youths are rendered by law admissible to Haileybury, and permitted to become in all respects members of the civil service, with all the rights and advantages of that service, what is your opinion of admitting them to Addiscombe?—I confess that I should be more ready to admit them to Haileybury than I should to Addiscombe. The case of the army is peculiar; it differs entirely from the civil service; there may be stronger reasons for hesitating about admitting them to the one than to the other. Certainly I should hesitate about admitting them to Addiscombe; and yet I am not prepared to say that the time may not come when they may be admitted to Addiscombe, though I do not think it has yet come.

8819. Are not the peculiar acquirements of distinguished youths in India, such as would enable them, generally speaking, to pass examinations at Addiscombe with greater distinction than at Haileybury?—Yes, if Addiscombe were in India.

8820. Mr. *Hume*.] You stated in answer to a previous question, that sufficient encouragement has not been given to the admission of natives into the service of the Government; in what respect has that been shown?—I am not perfectly distinct in what I should wish to see done; but I feel that something is wanting to connect more naturally and certainly than at present, distinctions in the Government schools and colleges with honourable and liberal employment

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ment in the public service. At present a young man must trust very much to interest, and to the chance of obtaining the favour of persons who know very little, and perhaps care very little about his academic career.

8821. Was not Lord Hardinge's minute intended, in some degree, to make that very provision to which you allude?—Yes, it was; and so far as it has been carried into effect, it has done so.

8822. You are of opinion that it might still be carried further, if the means of education were increased in the way you have recommended?—I think it might.

8823. *Chairman.*] What is your opinion as to the expediency of establishing universities in India; and if they are to be established, on what footing should they be placed?—I am not very sanguine about universities in India; certainly I would not have them established on the footing proposed by Mr. Cameron in his evidence before the Committee of the House of Lords. He wishes that they should be established upon a great scale, with a chancellor and vice-chancellor, and faculties, and things of that sort, which appear to me to involve more than we require, and to be running ahead of the necessities of the times in India; besides which, there are some difficulties, which Mr. Cameron has in some respects himself proved, arising out of that very resolution of Lord Hardinge. Lord Hardinge's resolution was to the effect, that all distinguished students in public or private seminaries should be preferred, other things being equal, for appointments in the public service; and he remitted this resolution to the Council of Education, with directions to frame the details of a system to carry it into effect. The Council of Education very naturally thought that the only way to do this was to establish general examinations, to which all persons might come, and which should test their acquirements; and that then at those examinations certificates should be given, and those certificates should carry in them the effect of Lord Hardinge's resolution. Now, as far as that went, if it did not form a university, it was the germ of a university; at all events it was intended to be so. I believe Mr. Cameron, who was the framer of the plan, had that in his head when he framed it. It was also entirely in accordance with what must be done if a university were established, that the standard should be so fixed as to correspond in its highest degree with the highest instruction given at any affiliated institution. I suppose that under any conceivable university system that must be done, and that was done. What was the consequence? A storm of reprobation which has assailed this plan ever since, and prevented its fair operation. It was immediately said, "This standard is an unattainable standard; it is the standard of the highest and best students of the Government institutions; it is one to which our students can never attain." This was said by persons having an interest in private seminaries. It was also said, "This is a standard of literature and mathematics, and a very high one; whereas many of our students are kept from attaining any eminence in those branches of knowledge by having their attention chiefly directed to the doctrines of Christianity. Unless, therefore, you put the whole thing into our hands, and enable us to say what is distinction as regards the students in our institutions, we repudiate your plan, and will have nothing to do with it." They acted in that way, and have ever since done so; and they have vilified the scheme and the framers of it to the utmost of their power. It appears to me, that if that were the consequence of establishing a system of examination, to give certificates which should carry a man into the public service, it must be the consequence of establishing a university to give degrees to pass a man into the public service. You must always have a highest standard, and that standard must be always in accordance with the highest standard of instruction in any of the affiliated institutions. The same results would follow if a system of universities were carried out. We have to deal at present with a number of Government institutions, some of them carrying education to a very high pitch; and we have to deal with a great number of missionary and some private institutions which are, generally speaking, very far inferior to the Government colleges in point of literary and mathematical attainments. Here and there one or two of them come near the Government colleges; but still they are below them. The Government institutions stand forth in the eyes of the natives, and ought to stand forth in such a manner that distinctions in them must be more coveted and sought for than distinctions in private institutions.

8824. Would that objection apply to law colleges, and to requiring that the natives should pass through some law college before being placed in the higher situations of the legal profession?—At the present moment there are examinations at Calcutta and in the provinces which the natives are obliged to pass, and these are not confined to students of any particular institution. As far as the law is concerned, that which has the effect of a university diploma is given by those examiners, and the person holding it is exclusively entitled to enter the public service in that branch. So of civil engineering; if you were to establish at present examiners, for the purpose of giving degrees in civil engineering, the next thing you would be asked is, where are we to get the knowledge? What we want in India is something more practical than that, and resembling what Mr. Thomason has done. Instead of chancellors, faculties, and examinations, and the means of giving degrees in civil engineering, we need the establishment of some place where civil engineering can be learnt, which does not exist at present, except at Roorkee, where Mr. Thomason has seen the want and supplied it. He took advantage of a great existing public work, and of some excellent men at the head of it, and sent a number of students, increasing the number gradually, to learn civil engineering, and become qualified before the face of the Indian world to go forth to the work of civil engineering, and it has succeeded marvellously. The same I think might be done, and ought to be done, in Calcutta.

8825. Sir *T. H. Maddock.*] Is there nothing of the kind done now in Calcutta?—I think not.

8826. In any of the institutions in Calcutta or in Bengal is there any kind of instruction in botany, mineralogy, or any similar study?—In botany complete instruction is given in the Medical College, and to a certain extent in mineralogy.

8827. And in chemistry?—Yes.

8828. Independently of the Medical College, are those studies patronised anywhere?—No.

8829. Sir *J. W. Hogg.*] I believe one of the first botanists of the age, Doctor Falconer, presides over that college now?—He does.

8830. Do not you consider the Medical College for the purpose of imparting botanical, mineralogical, and chemical knowledge is amply sufficient for all the necessities of the country?—I think so, for Bengal only.

8831. Do not you consider that an establishment, such as that which is in progress at Roorkee, would be of great use to the natives generally?—There is in the country at present a great demand for civil engineers, and for a knowledge of civil engineering. I believe the existence of a place where the natives can learn civil engineering is a great practical necessity.

8832. Sir *T. H. Maddock.*] Has not it been found necessary in Calcutta to educate the natives for purposes connected with the works on the railways which are now in progress?—In the sense of there being a great call for natives so educated as to be capable of serving on those works, I may answer the question in the affirmative. There has been a great want; it is an actual want at present in Calcutta.

8833. Would not it be practicable for the Government, at a moderate expense, to introduce some establishment of that description?—I think something of the sort might be done; to do it effectively it ought to be combined with actual works, in the manner in which it is done at Roorkee; but I think even that might be managed in Calcutta. I am very desirous of seeing it attempted.

8834. *Chairman.*] Have you any observations to make upon the operation of the Act XXI. of 1850?—I have something to say in defence of it, because I have seen occasions in which it has been objected to on grounds which appeared to me not tenable, and in a manner which showed some misunderstanding of the real state of the case. There is some misapprehension on the minds of people in this country as to the real state of the Hindoo law before this Act was passed. From questions which have been put in this Committee and elsewhere, it appears to me to be the impression on the minds of some persons, that under the law as it stood before the Act was passed, a native

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who changed his religion, or who lost his caste, *ipso facto* lost his property. The case is argued upon that supposition, when the truth is, that nothing of the kind ever took place; what was necessary was that some person entitled to the property, in consequence of this lapse, should sue out the forfeiture in a court of justice. Now that never was done at all; it never has been done, so that practically the notion of there being any general evil arising to the natives of India from this law is a mistake. Such a forfeiture has, in fact, never taken place, and never could take place except by a decree of court. It might no doubt at any time have taken place, if any native having the right to sue had chosen to come forward and establish it, and sue out the forfeiture, and carry it into effect. That was an embarrassment which might be produced by a malignant and troublesome person at any time, but no person has actually put it into operation. Another thing is, that as regards caste, upon which much stress has been laid, I have not only my own knowledge which I consider good upon the subject, but I have the unanswerable authority of Professor Wilson for saying, that the greater part of that is a delusion. According to the strict Hindoo law there is actually from one part of India to the other no caste but the Brahmin; the whole thing is broken down, and the only real existing caste is that of the Brahmin. Now it is, as I have said, only by a suit in a court the forfeiture could be established. If any person before this Act passed had sued in a court against A. that he had forfeited his caste, and therefore had forfeited his property, unless that A. were a Brahmin he could not have established, under the strict Hindoo law, that he had forfeited his caste at all, there being in truth no caste. So that the state of the law was this, that persons of a certain class, namely, Brahmins, by doing things some of which were right, and some of which were wrong, but without the slightest reference to their being right or wrong, for instance, traversing the sea and coming to England, or eating certain things which, in themselves, are innocent, might, being Brahmins, if any person were found malignant enough to sue them in a court, forfeit their ancestral property; so that the law which is sought to be re-established is a law having effect in reality only upon one part of the community, and that under the most unjustifiable circumstances. The Government say by this Act: It may be the case, though it never has been the case, that a person changing his religion or losing caste, and a suit being brought against him in the courts, may be made to forfeit his property. This shall no longer be the case, for two reasons: first of all, that, as respects religious apostacy, it is a penalty upon opinion which ought not to continue; and next, as regards caste, it is an infliction which may be made to fall upon any person arbitrarily, merely on account of some social distinctions similar to that of being blackballed at a club. It was, in fact, precisely the same, as regards caste, as if there were a law here, that any person who was blackballed at a club should thereby forfeit his property; at least, that is what those who argue for the repeal of this law are, unknown to themselves, maintaining. The loss of caste in Bengal is merely a loss of social distinction; it depends upon no definite rules whatever. It differs with different persons in different societies, in different ways, at different times; caste may not only be lost, but it may be bought again, and notoriously is bought again all over India; so that this great penalty might be incurred, or not, just according to whether the person could find means or not to buy back his caste. From the time of the establishment of our courts to the present time, there never has been an instance in which any person has been made liable by a suit to the forfeiture of his land for a loss of caste. Had it been otherwise, Dwarkanauth Tagore, not only for coming to England, but long before that, might have lost his property, as might his father and grandfather before him. They were Brahmins, and if anybody entitled to the property had brought a suit against them, they might have been declared liable to lose that property. But what a state of things would that have been! Then, again, it has been said that this property is in the nature of a trust; that it is held liable to and subject to the performance of the funeral ceremonies, and that therefore, if a man deprives himself voluntarily of the power of performing those funeral ceremonies, which he does if he changes his religion, as a Hindoo, he ought to be made to transfer the property to the next heir, upon whom this liability now falls; but that is an error, and a very great error. A trust is not in the least involved; there

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is no such trust conveyed by the inheritance of property in India. The duty of performing the funeral ceremonies of a progenitor is a conscientious duty devolving upon a person, whether he has the property or not. If it were dependent upon his having the property, he ought not to be allowed to sell it, because by selling it he would equally deprive himself of the power of performing the ceremony; still less ought the Government to allow it to be sold for arrears of revenue. If there were any value in the argument now brought forward, the next heir might at this moment sue any person who sold his property, or allowed it to be sold for arrears of revenue, because this new duty now devolved upon him, the first heir having been disqualified. So it has been said of persons committing crimes, "What a terrible thing is it that they, though they lose caste and, properly speaking, incur this forfeiture, should be exempted!" But that, so far as it goes, is a mistake as to the real state of the case; for simple crime nobody in India ever can lose his caste; perjury may be committed, forgery may be committed, murder may be committed, any crime may be committed so long as it is not an offence against a Brahmin. I believe no native since India was a country ever lost his caste for murder unless he murdered a Brahmin; though he might lose his caste for giving true evidence against a Brahmin for murder. The argument is that that state of things should continue, that a person should not lose his caste for committing all sorts of crimes, but that if he gives true evidence in a case of murder against a Brahmin he has forfeited caste, and our courts should enforce the forfeiture of property. So, as regards transportation, I have seen it put forward as an unanswerable assertion that transportation for a crime was a forfeiture of caste, and therefore ought to forfeit the property; but transportation as such for crime is not a forfeiture of caste. By going across the sea for his own private purposes a man may forfeit his caste. If a man were imprisoned for the whole of his life for any conceivable crime, say perjury, murder, or anything else, he would not forfeit his caste; yet the same man if the authorities chose to transport him, as the law formerly existed, might have been made to forfeit his caste had anybody chosen to prosecute him, and if he were a Brahmin. It did not seem reasonable that the punishment for a certain crime should be so enhanced at the discretion of a single individual who might choose to present himself; it appeared, therefore, to the Government perfectly monstrous that the courts should continue to be liable to be called on to enforce a system so utterly inconsistent and contrary to all notions of justice, and equity, and even of good sense, as this, especially as the whole thing was obsolete. There never was a notion of enforcing this law till it was abrogated, and then as soon as the abrogation was effected, a few persons, chiefly, I believe, for the sake of notoriety, brought forward a number of objections to it. If there were any real objection to it, the annals of the courts would be able to show that the courts have been made use of for the purpose some time or other; but they show nothing of the kind. A great case is made with respect to widows. Mr. Leith, before this Committee, said it was a shocking thing that a widow should be left in charge of the property, and that she might become very profligate and still have the property. It may be a shocking thing; but if she were only profligate with a Brahmin, she would not lose her caste; and nobody, I suppose, would advocate such a law as that a widow should commit every sort of profligacy with impunity so long as it was with Brahmins, but the moment she did so with a Soodrah she should lose her property. But, after all, widows have only a life interest. The fact is too notorious, that a great many of those widows of zemindars are profligate; but from the first moment of our entering Bengal till now, there is no instance of a widow having been prosecuted in order that she might forfeit her property by reason of this profligacy.

8835. Mr. *Elliot.*] Mr. Marshman observed, that a native association was formed in Calcutta for the purpose of getting up an agitation on the subject, and that it had entirely failed?—It has quite failed; the real body of the natives are utterly careless about it. The alleged Hindoo law was, in fact, an obsolete thing; there is no instance in any part of India within the knowledge of man of any native having been deprived under our rule of his ancestral property for changing his religion or losing his caste, and yet natives have become Mahomedans. There are at this moment in our territory Mahomedan zemindars whose ancestors were Hindoos, and who bear the semblance of Hindoos about

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about them; there are men who have the Hindoo title of rajah who are, in fact, Mahomedans, yet they keep their estates.

8836. Sir *T. H. Maddock.*] One of your answers would lead the Committee to understand that there is no caste in India except that of the Brahmin; you do not mean to say, do you, that practically, there is no caste?—What I mean to say is this, that it never has been pretended that this forfeiture could be enforced except through the medium of the courts. Before the passing of this law no person was liable to forfeit his property, except by instituting a suit and proving his case in one of our courts. It is perfectly certain that if ever such a case had been sued out, the suer would have been called on to prove that the person sued against had lost his caste; that would have been referred to the Hindoo lawyers, and, as I said before, I have the authority, independently of my own knowledge of the fact, of Professor Wilson, for the assertion that any Hindoo lawyer applied to officially for his verdict upon that question, would have to say that there was, according to the Hindoo law, no caste existing in India except that of the Brahmins. According to practice there are many castes.

8837. You assume in this answer, that the person who has lost caste is always the defendant in the action. Supposing he is the plaintiff, and that, having been turned out of his caste, and out of his father's house, after his father's death, he claims his share of the paternal estates?—It does not seem to me to make the slightest difference who is plaintiff and who is defendant. What I rely on is, the equity between the parties, which remains exactly the same; supposing that A. had been said to lose caste, and had been forcibly ejected from his property by his brethren, and he sought to be put into possession of that property again: upon the defence being set up that he had so lost caste, the same question would be referred to the Hindoo lawyers, and the same answer must be given.

8838. In the event of his being the plaintiff he would merely sue as plaintiff for the portion of his paternal property to which he was entitled, and the onus of showing why he should not have it would be thrown upon the defendant, exactly as in the instance you first put?—Just so.

8839. Mr. *Hume.*] You are of opinion that he should be entitled to recover in our courts, not only that portion of the family property which was unconnected altogether with religious uses, but also that portion which was dedicated to the use and support of temples?—I observe that, in the Appendix to one of the Reports made by the Committee of the House of Lords, two cases are supposed: one is the case of property, as it is said, dedicated to religious purposes, and over which this convert ought not to have control. In the statement of that case there is a mixing up of two very different and distinct questions, and it is out of that the confusion arises. If the property is in trust for any religious purpose, it remains so without any effect being produced upon it in consequence of this law. If any property be left in trust for religious purposes in or out of any family, that trust is not in the smallest degree affected by Act XXI. of 1850. But take the other case, which appears to be chiefly aimed at, namely, where in a certain house or family there are certain idols for worship, the expenses of which the members of the family have of their own free will, and at the instigation of their own consciences, by what amounts to a subscription, regularly provided. It is complained that if one of that family, by becoming a convert, thereby disqualifies himself for subscribing to the expenses of those idols, he commits an injury upon the rest; but I should like to ask whether there are not plenty of instances now in which members of Hindoo families for other reasons button up their pockets, if they have any, and say, "We will not subscribe; we will have idols of our own; we will not have anything to do with yours." Could their subscriptions be enforced? Assuredly not. If at this moment any member of a Hindoo family chose to say I will have nothing to do with the support of those idols, there is no law which could make him contribute except in the case of a trust, which case is not interfered with. So it has been said in the same paper, there is a very grievous case, in which brethren live together in a house, and one of them becomes a convert, and therefore cannot live with the rest of the family, but must be turned out. But that proceeds, I think, upon an error of fact also; it is not the case that because a man changes his religion he must leave the house in which he is living; he must not eat with the rest of the family, but as to living there is scarcely any one who has travelled much in India who has not lived in the same house with a Hindoo though he could not eat, with him; he does not come to the table, but he lives in the house. It is very common for individuals who have been living together, and eating together, to agree for private convenience, or on account of differences among the members, or for other reasons, to eat together no longer. Nobody will say that, because a brother in any great family agreed that he would not eat with the rest of the brothers, those brethren could have an action against him, and turn him out of the house. No one was ever found to say so, nor can it be said in the instance which is now under consideration.

8840. Sir *T. H. Maddock.*] Are you of opinion that he could cook beef in the house without injury to the Hindoo inhabitants?—I do not think, if they were aware of it, he could; but I am certain that he could do many things which are equivalent to that, without affecting his position at all.

8841. Do you imagine that his brethren would live in the house in that case?—If they were aware of such a violent thing as that being done, they might object to it; but it is not a thing to which they could have legally objected, even before the act in question was passed.

8842. With respect to caste, are not there hundreds, perhaps thousands, of suits annually instituted in the different petty courts in India upon the subject of caste?—There are many suits upon the subject of caste, but none for the purpose which I have mentioned, namely, enforcing a forfeiture of property by reason of the loss of caste.

8843. Are not the people of India as tenacious of caste as ever they were?—They are tenacious of caste as a social distinction, and as what they ignorantly believe to be a religious distinction; but in the strict Hindoo law, of which the majority of them are perfectly unaware, they are jealous of that which is no longer a religious, though it is a social distinction. There are social distinctions among the Hindoos in and about Calcutta which are quite as strong as any caste distinction. The great clubs which exist all over Lower Bengal are institutions as close and as rigid, and as anxiously and tenaciously watched and looked after and preserved, as any institution of caste.

8844. Mr. *Elliot.*] Do the members consist of different castes?—They do.

8845. Sir *T. H. Maddock.*] Whatever the state of the law may be practically, the system of caste prevails as much in India now as it did at any former period?—Quite so; what is supposed to be a system of castes, which is, in reality, a system of social distinctions.

8846. *Chairman.*] Are you in favour of an increase of our Indian ecclesiastical establishments?—The ecclesiastical establishment, in my opinion, should be looked at chiefly as a military establishment. Before I left India, the Government had adopted the following as its statement of the ecclesiastical system, which I believe is undeniable. It is contained in a note by the Secretary to the Government of Bengal, dated 3rd November 1851. Protestant chaplains are appointed, "First, to provide fully for the European troops. Secondly, to provide adequately for the presidency towns where large numbers of Protestant servants of the Government, of all classes, are congregated, and where this benefit has been allowed to all the Protestant residents from very early times. Thirdly, to distribute all that remains of the strength of the establishment, so as best to provide for the easily-combined objects of supplying chaplains to the principal stations for civil officers and native troops officered by Europeans; and of leaving no very large tract of country in which European public servants and private persons are scattered, wholly without the benefit of a resident clergyman. This principle is intelligible and definite; it seems to provide the greatest possible degree of benefit which the means at disposal allow to those for whom the benefit is intended, especially for those who, under the peculiar circumstances of this country (India), being compelled to live isolated, or in small communities, cannot provide for themselves. No class of persons can reasonably object to it, or ever have really objected to it; and it opens no door to boundless expenditure of the same nature hereafter." I have read this in order to guard myself against the supposition of being in favour of any increase of the ecclesiastical establishments, or any claim upon the Government for increasing the ecclesiastical establishments for the sake of

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Christians in India, merely as such. It appears to me that very unfounded claims have been and are being made upon the Government for the increase of the ecclesiastical establishments for native converts and others, being Christian, but not in the service of the Government. It appears to me that, if a door is once opened to claims of that sort, the demand will be endless, and that very great embarrasment and difficulties will arise out of similar claims on the part of persons belonging to other Christian churches, not the Protestant Church of England. I have seen in the evidence given by a person of consideration in India, Mr. Wilberforce Bird, a very strong statement of what he deems absolutely necessary, namely, an increase of the ecclesiastical establishment by the appointment of native chaplains, upon low salaries, to administer to native Christians all over the country. I am glad to have an opportunity of saying, that as far as my opinion goes, and I believe it is the opinion of the Government of India, no such claim can properly be admitted, or ought to be allowed for a moment, as being one leading to very serious and embarrasing consequences; there being in fact no church establishment, as the word is generally understood, in India.

8847. Sir *C. Wood.*] What is done with respect to the Presbyterian and the Roman Catholic churches?—The Government provides at the presidency towns Presbyterian chaplains for such of its servants in those presidency towns as are Presbyterians; but it has never been contemplated to extend the system beyond the presidency towns. In the case of Roman-catholics, the Government provides for the payment of chaplains for the Roman-catholic troops at their different stations; beyond that, I am not aware that there has been any claim upon the Government to provide Roman-catholic clergy.

8848. Mr. *V. Smith.*] Is what you say is erroneously called an ecclesiastical establishment valued in India?—Yes; it is valued as having been the means of promoting the observance and practice of religion among the servants of the Government, among whom I have understood before the establishment existed there was less of it than could be wished. At present, owing to the exertions of the Government ecclesiastical servants, the religious feeling among the servants in India is, on the whole, strong and practical.

8849. You confine its importance to the servants of the Government in India?—Yes.

8850. Mr. *Hume.*] As medical men are appointed for the sake of the army and other servants of the Company, you think the Church establishment should be put upon the same footing?—Yes.

8851. And that, with respect to any claim for providing converts and Christians in India with religious instruction, on the scale which the missionaries require, it would be unjust to charge the revenues of India with the expenses such a claim would involve?—Yes, that is my strong opinion.

8852. Sir *T. H. Maddock.*] Is the local Government at all importuned on the subject of increasing the number of chaplains?—Yes.

8853. By whom?—By the bishop. The Bishop of Calcutta entertains the belief that it is his duty to insist upon the spread of chaplains by every means in his power, and he does not admit the doctrine that the Government is only bound to find chaplains for its own servants.

8854. Has the Bishop of Calcutta recently made any application for the appointment of an additional number of bishops?—He has made an application for the appointment of a bishop at Agra within my knowledge.

8855. In your opinion, is it at all necessary that a Bishop of Agra should be appointed?—I confess I should not think it necessary. The question leads one into all sorts of difficulties; but I have my doubts even about the appointment of any additional bishops in India, for this reason: you are led into this difficulty, the government of the chaplains of the Church of England being by means of bishops, the number of bishops must increase with the number of chaplains; the moment you do that, you are pressed by the Roman Catholics. Bishops are an equally necessary part of their establishment, and their chaplains are at least as numerous, and spread over even larger parts of India, possibly, than ours. You cannot deny that bishops are necessary to them; so that, in fact, I do not see the end of it.

8856. Have the European societies at the various stations in India built

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places of worship, and supplied out of their own funds the salary of the clergymen?—They have done so in various instances.

8857. Are you of opinion that that would be done everywhere where there was a great necessity for such spiritual instruction?—I am inclined to think it would.

8858. You would come to the conclusion, therefore, that with the exception of the chaplains necessary for the European part of the army, the Government is not bound to supply every station where Europeans are with chaplains?—What I think necessary is stated in the paper which I have read. The circumstances of detached and isolated zillah stations are often such as to render it not unfit, at all events, that the Government should come to their aid; and, considering the benefits arising from religious instruction, aid them in providing the means of obtaining it. But as a general rule, I think the Government is only bound to supply chaplains to its troops.

8859. There is a private church built by private funds, where a clergyman is supported by private funds at Bhagulpore, is there not?—He was supported by private funds, but he is now supported by the Government.

8860. Mr. *Mangles.*] Do not you think the civil servants of the Government have an equal claim upon them?—I should not think so, if the civil servants were collected in the same numbers as the military. I think their funds would be sufficient to enable them to provide religious instruction for themselves, if that were so; but in point of fact, they are not collected in such numbers.

8861. You have expressed an opinion against the appointment of an additional bishop at Agra; does not it appear to you to be equally necessary in the ecclesiastical, as in other branches of the public service, that men should be superintended, and supervised, and looked after?—It is a matter which I would leave to private exertions.

8862. Can you leave to private exertions the superintendence of the Government chaplains?—So far as the bishop now superintends them you may, because it is really an ecclesiastical superintendence. Supposing there were no bishop appointed by the Government at Agra, and suppose the religious societies and persons interested here and in India were to subscribe to endow a bishopric at Agra, and were to raise provision for that purpose, the bishop in that case would have exactly the same authority over his chaplains as the Bishop of Calcutta has now over his.

8863. Is it possible that the residents throughout Upper India could subscribe sufficient funds to provide Upper India with a bishop?—If he were moderately paid I think they might do it.

8864. Sir *C. Wood.*] Is not there now some allowance made to several Roman-catholic vicars apostolic?—I do not think there is any allowance made to them as such; they have an allowance made upon the plea of paying them for furnishing certain returns; one or two of them are paid to furnish two or three chaplains for a considerable circle.

8865. Mr. *V. Smith.*] When you expressed your approbation just now of the value of an ecclesiastical establishment, you did not mean to include the appointment of bishops in that approbation, and you confined its advantages chiefly to the military?—I did not mean to express any disapprobation of the establishment as it now exists, but merely as to the propriety of extending it.

8866. Have the bishops or the ecclesiastical establishment in India at all instigated to promote the conversion of the natives?—Very little indeed; they do not consider it part of their duty.

8867. They have purposely abstained from it, have not they?—I should say they had; indirectly, they have produced considerable effect as being the means of influencing persons who affect others.

8868. Supposing any over-zealous person were to interfere materially, would there be any power of checking him, if it were considered dangerous to the Government?—The chaplains are in the pay of the Government, and are absolutely their servants, as much as any officer of the army or any of the civil servants, and the Government could put an end to it, if necessary, by dismissing the man, supposing the case to demand such a severe remedy.

8869. Mr. *Mangles.*] Is not it the case that a great improvement in the state of European feeling and religious habit and conduct, was remarkably simultaneous in point of time with the appointment of the first Bishop of Calcutta?—

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I am not quite aware whether I can say that or no; but if it were so, it would not affect my opinion.

8870. Sir *T. H. Maddock.*] Without drawing any comparison between clergymen of the Roman-catholic and the Protestant faith, are you of opinion that the Roman-catholic chaplains who are appointed to regiments are sufficiently paid?—No.

8871. Have you formed any idea of the scale on which they are at present paid?—They are paid exceedingly low.

8872. Will you state the amount that they receive?—I do not think there is any chaplain who receives so much as 100 rupees a month.

8873. Have you formed any opinion of the rate at which regimental Roman-catholic chaplains ought to be paid?—I have; I have thought that they ought not to be paid less than half the salary of an assistant chaplain of the English Church; that is 250 rupees a month.

8874. Sir *C. Wood.*] Are you aware that they are paid higher in India than in any of our colonial possessions?—No.

8875. Mr. *Hume.*] Are the heads of the Brahmin religion paid anything by the Company?—Nothing whatever.

8876. Are the heads of the Mussulman religion paid anything?—No.

8877. Does not it appear unfair to saddle the natives of India with the heavy charges of a clerical establishment for the sake of a few Europeans, when the same advantage is refused to the great bulk of the natives?—If carried beyond certain strict limits, I think it is wrong.

8878. Sir *J. W. Hogg.*] Do you think it is fair to charge the revenues of India with the expenses necessary for the military in order to maintain the peace of the country?—Yes, certainly.

8879. Do you think it right to charge the revenues of India with the expenses requisite to maintain the Civil Service for the purpose of the civil administration of the country?—Certainly.

8880. Do you think that it is fair to charge the revenues of India with any expenses calculated to give efficiency to that service?—Yes; I think it is within fair limits, and that is the justification for the appointment of the chaplains at present existing.

8881. Do you think that the administration of spiritual comfort to the civil and to the military services of the East India Company tends to their improvement morally and religiously, and so to render them more efficient in the discharge of their duties?—There can be no question of it.

8882. Do not you think, then, that upon that ground the application of the funds of India to the purposes of a clerical establishment, within reasonable limits, is fully justified?—Quite so, within reasonable limits.

8883. Mr. *Hume.*] On the very same grounds, is not it justifiable to attend to the religious education of the natives, both Mussulmans and Hindoos?—That would lead me, I am afraid, into what I should hardly like to enter upon here, namely, a comparison of the two religions; it must, of course, depend upon the relative value of the respective religions for the improvement of the persons subject to their influence.

8884. Who do you propose to be the judges in that case; is it to be the natives themselves, who adopt the one religion, or whom?—Under the present constitution of India, in all matters of government, the Government is the judge.

8885. Mr. *Elliot.*] In reference to Mahomedans and Hindoos, you said that no provision was made for them by the Government; have not both of those religions obtained large endowments from the Government, in the shape of land?—Yes; but even if they had not, my answer would be just to the same effect.

8886. Mr. *Mangles.*] Do not you think that the people of India have benefitted from the circumstances which you have mentioned, the superior religious feeling and morality of the public servants of the Company?—No doubt they have.

8887. Mr. *Hume.*] Is not it equally important that the religious feelings of the natives, both Mussulman and Hindoo, should be attended to?—No doubt, so far as they are servants of the Government.

8888. Sir *C. Wood.*] Are not they residing in a country where their own religion is the prevalent religion?—Yes.

8889. Do you think the same religious establishments are necessary for the maintenance of the religion of the natives as for that of the English in India?—No.

8890. Do you think that the latter can be maintained without any grant from the Government?—No, not at present.

8891. Mr. *Hume.*] Do not you consider that at places where a considerable number of Europeans not in the Company's service reside, they ought to provide by their own means for their religious instruction?—Clearly.

8892. Would not it be a heavy burden upon the revenues of India to maintain establishments for all religious sects?—It would be utterly impossible.

*James Ranald Martin*, Esq., F.R.S., called in; and Examined.

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8893. *Chairman.*] WILL you state to the Committee what situations you have held, which enable you to give an opinion as to the means of affording medical instruction in India, and as to the encouragement which is given to the medical service there?—I served during 22 years in the Presidency of Bengal, as a surgeon in the Bengal army; and during my early services, I was employed on various field services in India with troops, and latterly, during the two campaigns of the former Burmese war, as the surgeon of a regiment of cavalry. After the peace I returned to Calcutta, where I held various staff appointments, conferred upon me by Lord William Bentinck and Lord Auckland. I was surgeon to the General Hospital, garrison surgeon of Fort William, presidency surgeon, and latterly one of the examiners of the Medical College, an institution of high character there. I was also surgeon of the native hospital, to which I was elected by a body of gentlemen, European and native, who were governors of the institution. I came home in 1840, after the completion of 22 years' service.

8894. Do you now hold any situation connected with the East India Company?—No; I am in private practice in London.

8895. How has the medical department of the Bengal Army been administered within your recollection?—The discipline of the medical department of the Army is under the government of a Board constituted within my experience, of the three oldest members of the service. The next staff officers under the Board, of the administrative class, have been appointed on the same system of seniority, namely, the next ten senior officers, called superintending surgeons. The whole of the rest of the medical officers are distributed regimentally through the Army as assistant surgeons and surgeons, and employed at civil stations as the Government may think fit.

8896. How long has the medical department been so administered?—For many years; by regulation since 1786.

8897. Is the present system of administering the department founded upon that which is now in existence in Her Majesty's Army, or is it peculiar to India?—The present system is, I believe, unknown to any Army, so far as it consists in the exclusive system of promotion on the seniority principle to staff and administrative grades. There was a Board formerly, which administered the medical affairs of the British Army. It was composed of three old surgeons, sometimes selected from the civil branch of the profession, but sometimes from surgeons of the guards. It was found to be a very evil system, and was abrogated at the urgent desire of the Duke of Wellington; and, after the war, one individually responsible officer was appointed to administer the affairs of the medical department of the British Army: that arrangement has answered well.

8898. Sir *J. W. Hogg.*] Are you aware that the system of appointments to the Medical Board by seniority, has been abolished, and that the present order of appointment is by the selection of the fittest men, and not by seniority?—I am quite aware that the Home Government has repeatedly, and during many years past, enjoined that the rule of absolute appointment on the seniority principle should not hold; but, so far as I am aware, at neither of the Presidencies have the Governors-General, or the Governors of the Presidencies, acted upon the repeated injunctions of the home authorities, until the other day, when Lord Dalhousie passed over two old officers, he deeming it necessary to supplant them by a distinguished superintending surgeon, who had been employed

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employed in the recent campaigns. He has put that gentleman into the Medical Board. The adherence to the absolute rule of seniority is an Indian practice, and not at all enjoined by the home authorities. But what is the use of orders from home, if they are to remain a dead letter, or if the carrying them out depends on accident?

8899. The specific order to which I advert was an order sent out within the last two years; are you aware of that?—I am not, but I know an order was sent out 12 years ago to the same effect, and, I know that orders were sent in 1851 to Bombay, declaring the offices of member of the Medical Board, and of superintending surgeon, "staff appointments." This was another step in the right direction.

8900. *Chairman.*] What are the distinctions at present conferred upon medical officers who have distinguished themselves in the medical department of the Bengal army?—I know of none, except that in very recent times the Military Order of the Bath has been conferred upon three medical officers in the Bengal army for service in the field, upon one officer in Madras, and one in Bombay. I know of no honorary military distinction or reward having been bestowed upon any medical officer out of the 800 or 900 in India, except in those very few cases.

8901. Have you any suggestion to offer for the better administration of the medical department?—I would suggest that that order which has been given to the respective governments in India, which appears to have been hitherto considered as permissive, or conditional, in respect to the arrangement and discipline of the medical department, should be made imperative; that is, that selection in all staff grades should be the rule, and that seniority should not be regarded at all, except where the senior officer is equally fit. It should be a standing order of the medical department of the army, so that the administrative duties of that department may be conducted in the same manner as the duties of the army, by the staff of the army; that is, by selected officers in every instance; and that seniority, as I have said, shall have its claim only where the senior is equal in point of merit to the junior.

8902. Will you state what in your opinion are the defects of the present medical department?—The defects in the present arrangement of the medical department of the Bengal army are as follow: First, the absence of substantive rank in the army, co-ordinate in all respects with that held by officers of the line. The army medical rank, as now constituted, is unreal, and therefore unequally ordered, and so as to occasion much and well-founded discontent in the medical department. Secondly, the absence of an effective administration or proper head of the department. Here there is a grievous defect. Thirdly, the adherence to an exclusively seniority rule of staff promotion. Fourthly, the want, as the department is now administered, of a sufficient number of medical officers for the duties of the army, and of the numerous civil stations throughout the Presidency. During the campaigns of Gwalior and Lahore, it was not, according to certain memorials, until the field hospitals were crowded with wounded that a single assistant-surgeon was placed under the orders of the field surgeon; and on both occasions it was found necessary to deprive regiments of their regular hospital establishments, which were thus for weeks, and even months, rendered non-efficient. Civil stations, and Calcutta itself, it was found necessary to strip of their European medical officers, and to leave outposts and detachments under the charge of native doctors. Fifthly, the absence of staff grades proportionate to the wants of the service, the consequent medical and surgical inefficiency, especially during active field service; and the general slowness of promotion. In the medical departments of Bengal and Madras, the slow rate of promotion is a crying evil. The proportion of field officers to that of the inferior ranks in the Bengal army is one to eight; while in the medical department the proportionate numbers are 1 to 23. This estimate was made before the recent campaigns. Sixthly, the absence of brevet rank, and consequent inequality in the rates of honorary distinctions, and in promotion, as compared to the officers of the line; causing the surgeons of the army to fall irrecoverably behind their brother officers in the natural course of advancement. Seventhly, the absence of military rewards and honours in proportion to the merits of of the service. In the East India Register for 1853 there are named 206 officers of the three Presidencies of India, civil, military, and medical,

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on whom honorary distinctions, British and Foreign, have been bestowed, but of the above number only six are of the medical department of the army of India. Eighthly, the paucity of European officers for regimental purposes has at all times been subject of remark in India; but nevertheless 75 military officers are said to have been employed in 1834 in civil and diplomatic situations; and in 1851, 237 military officers are said to have been thus employed. In the East India Register for 1853, about 245 military officers of the three Presidencies are stated to be absent from their regiments "on civil and political employ," while 38 medical officers only, of the three Presidences, are stated to be similarly occupied; but of these 38, only nine medical officers are strictly employed on civil and political stations, the remaining 29 being in strictly medical, or in scientific offices. This circumstance I do not state as a hardship, or with a view to exhibit the disproportionate employment of military surgeons in civil and political stations; seeing that, for regimental purposes, there is a paucity of medical as well as of military officers in the Indian army. All that is contended for is, that in respect of moral and intellectual fitness for civil and political employment, the medical officer is not inferior to the military officer. The defects above stated are well known to press heavily on the energies, moral and intellectual, of the medical department of Bengal, a department full of talent and energy, if only rightly directed and administered. They constitute distinctions where, in justice and sound policy, it is believed there ought to be none, and where, in point of fact, they prove seriously detrimental to the public interests. In no other public service, British or colonial, is merit thus deprived of its just and reasonable assurance of success, through maladministration. The defects of pecuniary arrangement in the medical department of the Bengal army, as compared to the condition of the officers of the line, are stated in various memorials to be as follow: First, the withdrawal, in 1842, of the privilege, previously conceded to the officers of the line, of retiring on pensions according to rank, or according to length of service; thus limiting medical officers to the last-named alternative only, and placing them, consequently, at serious comparative disadvantage. Secondly, the disproportion in the distribution of prize-money consequent on the absence of brevet rank. Thirdly, the difference of allowance on account of the medical charge of a regiment between surgeon and assistant-surgeon; while a lieutenant's allowance for the charge of a company is the same as that of the captain, and while both these latter grades of officers are entitled to the same command allowance as the lieutenant-colonel whenever the former may happen to command a battalion. Fourthly, the comparatively low rate of allowance granted to assistant-surgeons for the medical charge of regiments, such being less in amount than that of any other regimental staff officer, while the allowance of surgeons in charge of regiments comes barely up to that of the lowest grade of the general staff of the army. Fifthly, the forfeiture on the part of medical officers of the whole allowance for the charge of a regiment, in case of absence on account of sickness; while all other classes of officers, whether staff or regimental, are subject only to the loss of a moiety. It thus happens that a surgeon of 30 years' service, if absent on sick leave, will be placed on a smaller allowance than the junior assistant-surgeon of the army, provided the latter has charge of a wing only of a regiment. Sixthly, the forfeiture on the part of medical officers attached to the mounted branch of the army, of the allowances belonging to that branch, if absent on public duty, or on account of sickness, while a different and more favourable rule holds in respect to all other classes of officers. Seventhly, the forfeiture, on the part of medical officers attached to civil stations, of their appointments and allowances when illness compels them to be absent beyond six months, while a different and more favourable rule holds in respect to all other officers, civil and military. The injuries caused to the army by the deficiency of well-chosen and effective medical staff grades, and the consequent medical and surgical inefficiency, will be made clear by the following facts, taken from the medical memorials: First, there are at present in the Bengal Presidency 11 superintending surgeons, whose duties, antiquated and ill-regulated as they are, range over a territory extending from Assam to Lahore; and this relative proportion has at no time been exceeded. Secondly, during the expedition to Rangoon, in the first Burmese war, in which there occurred more proportionate sickness and death of British soldiers than has ever been known before or since, the superintending surgeon sent with the

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the Bengal division was an officer beyond 70 years of age; his successor, though not so old, was even less efficient, as regarded every quality that should distinguish the staff surgeon. Thirdly, the armies of Affghanistan, under Generals Pollock and Nott, removed 500 and 600 miles from their resources, fighting several independent battles, and separated from each other by countries through which communication was both difficult and uncertain, had yet but one superintending surgeon, and he was of necessity an old officer. Fourthly, the army which entered Gwalior in 1843, though acting on two distinct and distant lines, had but one superintending surgeon, one very imperfectly arranged field hospital, and no depôt of medical stores. All this took place within call of our principal military stations and depôts of every kind. Fifthly, the force under the command of Sir John Grey had no superintending surgeon, no organised medical department, and no field hospital. Sixthly, with the forces lately serving on the Sutlej, amounting to 40,000 men, one superintending surgeon was deemed sufficient for administrative duties, extending over a frontier line of more than 200 miles, and with a larger proportion of wounded men than ever was known in any Indian campaigns of a protracted nature. Seventhly, the division commanded by Sir Harry Smith was twice severely engaged, but it had no immediate staff superintendence; and it was only after the battle of Aliwal that a depôt hospital was formed at the post of Loodianah. Eighthly, when Upper Scinde was occupied by the troops of Bengal, a time of extraordinary sickness and mortality, the duty of medical and surgical supervision was entrusted to the superintending surgeon at Umballah, but whose remote position rendered all effective control (if there be any such a system) impossible. Ninthly, at the present moment, one superintending surgeon at Lahore includes within his circle of supervision, such as that may be, the army occupying that important position, the Jullundhur Doab, and the stations on the banks of the Sutlej, all composing a force of 30,000 fighting men ready for active service. Tenthly, all these errors I believe to have arisen mainly from defective arrangement and administration of the medical department of the Bengal army. I further believe, that a proper arrangement and discipline of that department might be made with little additional cost, and so as to render the surgeons of the army, with some increase of numbers, effective for all purposes. It may be well now, by way of comparison, to state very briefly the manner in which the medical department of Her Majesty's army is ruled and administered. Firstly, the affairs of the British army medical department are superintended and controlled by a director general, a selected and responsible officer, who has the eyes of the Government, of the service, and of the public, continually on him. Secondly, all that is excellent in the arrangement and discipline of the medical department at home has resulted from the substitution of this form of administration for the old, ignorant and corrupt system of the Medical Board which existed in this country for a long time. Thirdly, the service is conducted as regards its staff officers as follows: by inspectors-general of hospitals, by deputy inspectors-general of hospitals, by staff surgeons, and by staff assistant-surgeons. Fourthly, the superintending staff officers are selected from those who "unite with a thorough knowledge of the service and of the professional duties, talent for arrangement, and habits of business, together with discretion, discernment, and conciliatory manners; and who can, from their character in the service, command the respect of those acting under them." Fifthly, the selection of the staff surgeon, "the most important officer in the service," is a matter of much and peculiar care; the man "on whom everything depends, either at a station or with a division in the field," is narrowly observed by the authorities; for they know that his qualities "as a superior officer of character and reputation in his profession" must frequently be severely tested by the result, in peace and in war. Sixthly, every grade in the medical staff scale is subject to this rigid system of selection, which requires proof of moral and professional excellence.

8903. What measures would you propose for the purpose of remedying the defects which you have pointed out?—It appears to me that one of the most serious disadvantages under which the medical department of the Indian army suffers, and has long suffered, is the absence of preferment and of reward, and the substitution instead of provision as the sole mode and manner of recompense for services however distinguished for usefulness; I look upon it, that for Government to lead a body of educated officers to the

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highest exertion, or to the highest excellencies, by money alone, is impossible. In every public service there should be a marked and wide distinction between preferments, rewards, and a provision. Preferment should exhibit the individual as advanced to a higher and more responsible station, on the ground of his proved fitness, and of his superior moral and intellectual qualifications. Reward should stamp the receiver with a marked token of approved merit; while provision should aim only at the bestowal of means of comfortable support on retirement from the service, or in advanced life. An officer of the most undistinguished and common-place qualities earns a provision, through sheer dint of long service; but such provision is the only recompence known in the medical department of the Indian army for the highest qualities, coupled with the most useful and lengthened services. Neither can science flourish without competition, nor can competition exist without a systematic plan of preferments and of rewards. It is justly observed, by an eminent military surgeon, Mr. Henry Marshall, that, "under certain circumstances, competition is as necessary to promote intellectual exertion as it is to effect mechanical production. Where persons are remunerated by time, instead of according to the beneficial results of application, or where there is a uniformity of reward without reference to that which is produced, competition may take a wrong course, and he who labours least think he has gained the prize. Establishments in which the enrolment and advancement in rank are chiefly awarded in accordance with length of service, or where the advantages are professedly administered on that principle, involve a spirit of communism which is very unfavourable to zealous intellectual industry beyond those routine duties which cannot be evaded; and without the energetic exertions of individuals, we are not warranted in expecting much progress towards the cultivation of science, and the diffusion of information; a result which rarely occurs except from competition, honestly, impartially, and wisely administered." Promotion by absolute rule of seniority even to the staff grades, and that at such lengthened intervals as to ensure superannuation in the higher staff grades, has at all times been the rule in the medical department of the Indian army; and of salutary competition, such as is here spoken of, there never therefore has existed any. There is no sufficient motive for exertion. All that has now been stated has received the repeated approval of the late, as well as of the present Director-general of the British Army Medical Department. The late Lord Metcalfe, and the late Adjutant-general of Her Majesty's forces, Sir John Macdonald, approved and supported these views and principles. Notwithstanding the depressing influences which I have enumerated, the claims of the medical officers of the Indian army, on the score of services rendered to native education, to the cultivation of the native languages, to the moral and intellectual improvement of the people of India, and to the improvement of their physical condition, stand very high on the score of deserving service. In conducting inquiries into the moral and material condition of the people, the services of medical officers have been, and may still be, of much importance to the public welfare, as they have been, and may still be, in investigating the geological, mineral, botanical, and other resources of India; for such services there ought to be appropriate distinctions. In conducting medical, topographical, and statistical investigations, the apt qualifications of medical officers should everywhere be made available. This subject is of the utmost importance towards advancing the moral and physical welfare of the people of India. For services in this first and greatest department of medicine, or that properly termed State medicine, there should be appropriate rewards. In preparing reports and systematic works on the nature and treatment of tropical diseases, and on the management of the sick and wounded on active field service, the exertions of the army surgeons should be encouraged by rewards and distinctions. Such labours as those which I have just mentioned confer lasting benefits on the fleets and armies of our country. It is necessary, on all just public considerations, that services rendered in such important departments should be ever highly rewarded. It is worthy of remark, that from the earliest days of British intercourse with the people of India, medical officers of note have been there held in high esteem and respect by the people of every class. The first footing obtained by the English on the Coast of Orissa, with permission to construct factories on the shores of the Bay of Bengal, was granted in 1644, at the instance of a surgeon named Boughton; and the possession of the 38 villages which surrounded Calcutta was confirmed in 1717, at the instance of Mr. William Hamilton, surgeon to the then infant settlement of

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of Fort William, and who accompanied the Embassy to Delhi. But for the influence of Boughton, through his skill in curing the disorders of the Mogul officers, and of Hamilton, who nobly refused all personal reward for the cure of the Emperor of Delhi, and who "besought His Majesty to concede to the English ambassadors the object of their mission," the two concessions, the foundations of our vast empire in Bengal, might not have been obtained. The latter concession would certainly not have been secured; for when Hamilton's influence was brought into action, the Embassy was about to return, hopeless of success. I think it but just to observe that medical officers of high character and acquirements are, up to this day, held in the like estimation as of old by the natives of India. I have long been impressed with the conviction that, for the arrangement of all subjects connected with the medical concerns of the army of India, as well as with the health concerns of the civil population, there should be at the India House a qualified, youthful, and selected medical officer, as a secretary in the medical department. Without such an officer, the medical records of India become buried in the public offices, and lost to European, and to Indian medical science. Lastly, I would urge the instant abolition of the Medical Boards of India. Reason and a sad experience have long since condemned the absolute rule of seniority promotion, both in civil and in military affairs, and the question as regards the medical department, a department to which such a rule is least of all applicable, may now be left to the consideration of the authorities. No one can be found to defend so evil a system of promotion, or so absurd a system of administration, as that by the three oldest men to be found out of a scientific list. Governments have for a long time conferred a sort of station and a kind of material power on the three oldest medical officers in the Bengal army; but inasmuch as they never possessed moral power, they have been regarded by every one, above and below them, as nothing. I may perhaps be allowed to mention, that in reference to the arrangement of the medical department in Bengal, Mr. Mangles, the present Member for Guildford, was a member of a committee composed of certain gentlemen of the three services,—one civil officer, one military officer, and one medical officer,—appointed to consider certain matters relating to the arrangement and discipline of the medical department by order of Lord William Bentinck. I am in possession of a minute by Mr. Mangles, which is remarkable as expressing the sentiments of a lay person, and as being very valuable in itself.

[*The same was delivered in, and is as follows:*]

I ENTER upon the task assigned to me, as the civil member of our committee, of reviewing what may be called for brevity the civil branch of the medical service under this Presidency, with but little heart; because I am convinced, by all the inquiries that I have been able to make, and by all the reflection that I have given to the subject, that no measures short of a complete reorganisation of the whole economy of that service will ensure its real efficiency.

The orders under which we are assembled do not invite us to enter upon the broad field of investigation, where alone I am convinced our labours could be essentially useful. If that field had been opened to us, I should have proposed that our committee should be strengthened by the addition of a surgeon and assistant-surgeon of experience and high professional reputation, of another military, and another civil, officer, and that we should then proceed to take evidence upon the most interesting topics of inquiry. Very great advantages must have resulted from such a course of proceeding, properly followed out.

As it is, we must devote our attention to the points specified in the Resolution of the Supreme Government, quoted in the margin,* but I feel that (the opportunity having been afforded me of examining into the distribution of the whole medical list) I should be wanting to my duty if I failed to bring prominently to the notice of Government one or two particulars, in respect to which the existing constitution or practice of the medical service appears to be signally defective.

It is impossible not to remark, in the first place, the utter want of any sufficient professional stimulus to those exertions, by which, in other branches of the public service, the individual and the State are alike benefited. The existence of valuable prizes, which are happily, in many instances, awarded to merit, call out from the ranks of the civil service the individuals from whom the local Government, or the authorities in England, no less for their

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* "Examining into the distribution of the whole medical list, and reporting upon the necessity, the expense, and the best manner of supplying each office; and when any branch of the service shall have been so examined, upon the sufficiency of the present list to the absolute exigencies of the State."

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their own credit than in justice to desert, select their highest and most confidential functionaries; and many, doubtless, are quickened to highly useful efforts after distinction, by aspirations for rewards which they never attain. Moreover, the recompense of success almost always consists in the elevation of the meritorious individual to a sphere of more arduous labour and of greater responsibility in his own particular walk of the service, and invariably within its general pale with the attendant benefits of enhanced consideration and emolument. A corresponding state of things exists, though with some exceptions, and in a qualified degree, in the military service; and those most competent to form an opinion upon the subject, have always deeply regretted the points of difference, especially the want of a sufficient number of strictly professional prizes; a want of which, as an apt example, compelled the Government of the day to reward the officer, who so greatly distinguished himself at Seetabuldee, with a paymastership. But in the medical service, there are scarcely any professional prizes proposed to merit.

I am aware of no situations which, as that service is at present constituted, could be employed to that end, except those specified in the margin,* and all those (with the exception, perhaps, of the second on the list) are tainted with the worst defect which can characterise such rewards, viz. that they remove the individual rewarded from the field where his reputation has been acquired, and where his services would be most extensively useful.†

Under such a system, where every situation of pecuniary value is given upon a sort of tontine principle as a bonus to longevity, and where, consequently, such situations are unattainable out of turn by the highest merit, and confer no distinction when attained, how is it possible that emulation, the mainspring of all useful and honourable exertion, should exist?

How again is it possible that the three senior surgeons on the list should always be properly qualified to instruct, direct, and control the whole body of subordinate officers? How that the ten following names should always represent that number of efficient superintending surgeons? How would the affairs of the revenue department, to take one example out of many, be administered if the Board were invariably composed of three senior members of the service, and the ten next in the list had claim of right to be commissioners?

Let any one acquainted with the characters of the officers concerned turn to the list, and see how incalculably ruinous such a rule of promotion would be to the efficiency of the revenue administration. How can it be supposed to operate otherwise than most injuriously upon the medical service, in the ranks of which, if anywhere, the freest possible scope and encouragement should be given to the development of ability? Such a system is, in fact, a constant struggle against the universal law of nature, which provides that success in life shall depend in a great measure, and in the great majority of cases, upon individual exertion and merit, and that sloth and incapacity shall draw their own consequences after them; the result of such a struggle must necessarily be absolute failure.

I am altogether at a loss to discover any reason why succession by seniority should be more strict in the medical than it is in the civil service.‡ Hereby the Government, which is empowered to select its own instruments for the discharge of the highest functions in the State, subordinate to those of a Member of Council, might be trusted to appoint the ablest officers of the medical service to the superintending surgeoncies, and to choose from them again the members of the Medical Board; or, which would be a much better plan of administration, individual superintendents-general for each of the two grand divisions of this Presidency. The long existence of the present system has, no doubt, created vested rights with which it would be right and proper to deal tenderly and liberally in the first instance; but if any improvement of the existing state of things is contemplated, decided measures for placing things upon a more natural and healthy footing cannot be too soon commenced upon, for the delay of every day adds strength to the rights above alluded to, and generates new claims. That such improvement is loudly called for, is demonstrated by the almost entire absence of the manifestation of any distinguished ability on the part of a large body of highly educated gentlemen; many of whom, doubtless, under the encouragement which a better order of things would afford to emulation, would establish for themselves honourable claims to distinction, not merely within the narrow bounds of their immediate professional walk, but in the estimation of the whole civilised world. Up to the present day, the contributions of the medical service of Bengal to the general stock of therapeutic science, or even to the phenomena of disease as connected with the great subject of climate and the influence of locality, have been minute in the extreme. Under a better system, I cannot doubt that this deficiency would be speedily supplied.

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* The office of Apothecary-general, the Secretaryship to the Medical Board, the Presidency surgeoncies: I hardly know whether these last can properly be termed prizes; they are rather opportunities for the acquisition of reputation and wealth by ability and intense labour. The contribution of the State to the reward is very small, no more than 490 rupees per mensem.

† I assume, of course, that the primary object of Government is the formation of an efficient medical staff for the army.

‡ It is a seniority service with certain limitations. The senior surgeon does not succeed to be a superintending surgeon, unless recommended by the Commander-in-Chief; formerly the "head surgeons" were similarly elected. The same has been observed latterly regarding appointments to the Medical Board, though there is an order of the Court of Directors which says the senior shall not succeed.

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I turn now from the general considerations upon which I have very lightly touched, omitting altogether several topics of great importance (as, for example, the best means of expediting promotion, and of providing for those members of the service, whom, under a better order of things, it would not be desirable to raise above the rank of regimental surgeons), to the immediate duty allotted to me by the Committee; to wit, the examination of the state of the civil branch of the medical service.

The return of distribution and allowances which has been furnished to me exhibits the results of which an abstract is given in the margin.* I have not distinguished in the abstract between surgeons and assistant-surgeons.

Under the existing system several important civil stations have no medical officers attached to them. I call these important stations in relation to medical attendance, because all of them, I believe, have gaols, and the mortality has been so great in many gaols which have been under the charge of a surgeon as to render it, in my opinion, absolutely necessary that no station where there is a gaol should be without such an officer. The stations which at present have not surgeons are named on the margin.†

This list shows a large deficiency of medical officers for civil employment. On the other hand, I observe that a surgeon and an assistant-surgeon are attached to Moorshedabad and Dacca respectively (which, since the abolition of the provincial courts, have no more than an average number of civil residents) and that an assistant surgeon, Mr. Temple (who is also, it appears, employed in the salt department) is stationed at Rangundee, which has ceased to be a civil station.

It further appears to me that the number of medical officers available for civil appointment at stations where there are gaols might be still further increased by removing those who are employed at such stations, as Tumlook (where there is only a salt agent, and which is within a night's dâk of Midnapore, and a short run by water from Calcutta), Indore and Lucknow, which are close to large military cantonments. I do not mean to say that the salt agent at Tumlook and the residents at Indore and Lucknow, with their respective establishments, ought not to have the benefit of scientific medical attendance, but if it be a question whether these officers (who are all, as I have shown, within easy reach of good medical advice), or such stations as Bogra, Tandeway, Darrung, Manbhoom, and Pillibheet (at all of which there are gaols), should be deprived of that blessing, I cannot hesitate as to the preponderance of claim.‡

But if, as the best information that I can obtain would lead me to assume, every regiment of infantry and cavalry, and every corresponding force of artillery (especially when put, as the former are about to be, on a war establishment), ought to have a surgeon and an assistant surgeon attached to it, the officers remaining on the list after the army is provided for, will very ill suffice to supply the civil stations. I have not the means by me for making a precise calculation upon this point; and I beg to request, therefore, that our president will be so good as to direct that a statement, framed upon the basis of making it a primary consideration to attach a surgeon and assistant surgeon to each regiment, and showing what number of medical officers (inclusive, of course, of those on furlough) will

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| DESIGNATION OF OFFICER. | Number of Officers. | Allowance of each. | Aggregate Charge. | |
|---|---|---|---|---|
| | | *Rs.* | *Rs.* | |
| Presidency surgeons - | 5 | 490 | 2,450 | |
| Surgeon of 24 Pergunnahs | 1 | 1,100 | 1,100 | |
| Surgeon of cities, First Class | 1 | 800 | 800 | Bareilly. |
| Ditto - - ditto, Second Class. | 3 | 700 | 2,100 | |
| Ditto - - ditto, Third Class. | 1 | 600 | 600 | Patna. |
| Surgeons employed in Political Department, First Class. | 1 | 800 | 800 | - - Jubbulpore. |
| Ditto - - ditto, Second Class. | 8 | 500 | 4,000 | |

| DESIGNATION OF OFFICER. | Number of Officers. | Allowance of each. | Aggregate Charge. | |
|---|---|---|---|---|
| | | *Rs.* | *Rs.* | |
| Surgeons employed in Political Department, Third Class. | 2 | 330 | 660 | - Unb la and Mundl ser. |
| Surgeons attached to Civil Station, First Class. | 47 | 350 | 16,450 | |
| Ditto - - ditto, Second Class. | 6 | 330 | 1,980 | |
| Ditto - - ditto, Third Class. | 3 | 300 | 900 | |
| Military surgeons performing civil duties. | 17 | 100 | 1,700 | |
| TOTAL - - - | 95 | | 33,540 | |

† Bogra (*a*); Sudder station of Circar; Champuran; Sudder station of Darrung (Assam); Sudd station of Cachar; Ramree; Tandeway; Sudder station of Manbhoom; Loher Danga (*b*); Ferozepore (*b* Bhattee (*b*); Hudal (*b*); Sambhur (*b*); Bijnore; Pillibheet (*c*); Budaon; Etawah.

‡ On the same principle, I do not think that an assistant surgeon ought to be stationed at Houppe I do not know on what footing medical officers are stated to be in the service of the King of Oude or the Nizam.

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(*a*) There is an assistant apothecary attached to this station.

(*b*) I am not sure that these stations (in the North-Western Provinces) have gaols.

(*c*) The surgeon of Bareilly has 100 rupees per mensem for visiting this station when called upon do so. But it is 30 or 40 miles off.

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remain for presidency, garrison, and civil duty, be prepared for consideration at our next meeting in committee.

An addition should be made to the medical list, to supply the place of every officer whom the Government have deemed it expedient to withdraw from the general line of the service for employment in important duties, demanding special qualifications. Some of the officers so employed I have named [*] in the margin; I beg, however, that it may be distinctly understood that I have brought forward the subject, not because I presume to question the propriety of thus detaching the gentlemen in question, and others who may be similarly situated, from the general line of the medical service (for I have always been strongly of opinion that a Government so peculiarly circumstanced as that of British India should be shackled by no restrictions in the selection of the fittest agent for the performance of any important duty), but merely to show additional cause for the inadequacy of the establishment for the full performance of his functions.

Throughout this minute I have assumed it as an axiom that the principal object of Government is, and ought to be, the formation and maintenance of an efficient medical staff for their army. I shall proceed upon that assumption in adding a few remarks upon the secondary consideration of providing for the wants of the civil stations and political residencies.

I think that, prospectively, all civil surgeons should be strictly prohibited from engaging in trade, and the Government ought not to impose upon them, nor to allow them to undertake any avocations of an engrossing nature, not strictly in accordance and harmony with the proper duties of their profession.[†] I am also of opinion, that no medical officer should serve more than three consecutive years at a civil station, nor be allowed to return to such employment until he has served five years with the army.

It is altogether inconsistent with the principles of human nature that a civil surgeon, carrying on extensive indigo works, or otherwise deeply engaged in commercial or agricultural speculations, should regard his professional functions otherwise than as matter of very secondary importance. Indeed the list affords proof that the service itself must sometimes fall into that relation to the pursuits in question, by showing more than one officer who has given up promotion, with all its prospective advantages, for the sake of remaining at the station where he is engaged as a planter or merchant. But it is needless to insist upon the engrossing nature of such avocations, or on their utter incompatibility, both with the devotion which medical and chirurgical science demands from its votaries, and with that freedom from local attachments or incumbrances which ought to characterise the military surgeon as much as the soldier himself. The same arguments forbid, though not of course with equal cogency, the employment of the medical officer in any civil office making considerable demands upon his time and thoughts.[‡] As it is certain, however, that the surgeon attached to small civil stations is, with the exception of those whose humane and energetic minds carve out appropriate work for themselves in professional labours of charity, in extending the bounds of general therapeutic knowledge or of the cognate science, or in cultivating their own minds with a view to extended usefulness, have not sufficient regular employment, and are therefore in danger of losing ground, and of acquiring habits incompatible with the active discharge of their duties as military surgeons, measures should be taken to extend, as widely as possible, the blessings of public dispensaries, with a small number of beds appended to each; and of vaccine inoculation, through the personal instrumentality, or by agency, under the superintendence of the medical officers appertaining to our civil stations. Such a plan would most happily blend the interests of suffering humanity with those of the Government and of the medical service.

If the restrictive rules which I propose, be adopted, it will be necessary, I apprehend, to increase the allowances of medical officers attached to civil stations. These gentlemen, in regard to whom the table attached to a preceding paragraph of this minute shows, that leaving out of the account the 17 officers belonging to corps who receive an addition to their pay for the performance of civil duties, 58 out of 78 receive (350 rupees) three hundred and fifty per mensem, or less than that sum, have hitherto been remunerated partly by salary, and

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[*] Dr. Wallick, Superintendent of Botanic Garden, &c., Professor of Botany, Medical College; Mr. J. Morton, Senior Assistant to Commissioner of Arracan; Mr. J. Davidson, Principal Assistant to Agent to Governor-General on South-western Frontier; Dr. Goodeve, Professor of Anatomy, Medical College; Dr. O'Shaugnessy, Professor of Chemistry, Medical College; Dr. Temple, Superintendent of Bengardee, Salt Choukies, &c.

[†] I do not think that the charge of the station post office can be called a duty of an engrossing nature.

[‡] Before I was obliged to consider the general subject of the employment of the medical service, as member of this Committee, I thought that the civil surgeons attached to small stations and not engaged in trade, might advantageously devote their leisure hours to the assistance of our overburthened magistrates and collectors; in so thinking, I had in view only the improvement of the civil administration, and the concomitant pecuniary benefit of the officers whom it was proposed to employ; but I did not, of course, contemplate detriment to the general efficiency of the medical service. I have seen cause, in the course of my present inquiries, entirely to alter my opinion in the last-mentioned respect.

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and partly by licence to carry on agriculture or trade on their own account, or, in some few instances, by purely civil appointments.

I cannot doubt that such a system is deeply injurious to the efficiency of the medical establishment, and that, therefore, the evil consequences resulting from it to Government far more than counterbalances any small pecuniary advantage which may accrue from the low scale of the civil surgeons' allowances. I think, therefore, that at the same time that the Government interdicts all trade on the part of civil surgeons appointed subsequently to the date of the order, or not then actually engaged in such business, the undeniably inadequate allowances of those officers should be increased; it being understood that, from the date of such change of system, they will be required to devote their whole time to their professional duties in whatever manner Government may be pleased to direct.

27 July 1838. (signed) *Ross D. Mangles.*

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*Jovis*, 28° *die Julii*, 1853.

MEMBERS PRESENT:

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| Mr. Baring. | Mr. Hardinge. |
| Mr. Mangles. | Mr. Elliot. |
| Sir R. H. Inglis. | Sir Charles Wood. |
| Mr. Spooner. | Sir J. W. Hogg. |
| Mr. Newdegate. | Mr. Vernon Smith. |
| Mr. Hume. | |

THOMAS BARING, ESQ., IN THE CHAIR.

*James Ranald Martin*, Esq., F.R.S., called in, and further Examined.

J. R. Martin, Esq., F.R.S.

28 July 1853.

8904. Sir *C. Wood.*] HAVE you any further suggestions to make to the Committee, as to the means of improving the condition of the medical service in India?—I would beg to suggest, that the attention of the medical department in India be specially directed to the consideration of sanitary questions; they are very specially important under circumstances of tropical influences; they are of importance in all climates, even the most temperate and salubrious, but in hot climates the external causes of disease are so energetic and emphatic as to render sanitary regulations a matter of great necessity. It is not owing to improvements in medicine and surgery, great as they confessedly have been, that the sanitary condition of our fleets and armies has been so much ameliorated, as by the practical carrying out of sanitary measures; the mortality in the Navy was formerly 7 per cent. per annum; now, from the application of sanitary rules easy of comprehension, and very easy of application, the mortality has been reduced to less than 2 per cent. per annum. So, in tropical regions, by the removal of the European soldiery from the plains to the mountains, which was carried out under the Government of Sir Charles Metcalfe, in Jamaica, the improvement of health and the economy of life, and of money, have been very greatly promoted.

8905. Do your observations apply to the sanitary condition of the troops in India, or of the inhabitants in the towns generally?—To the troops in the first instance, and also to the civil population in the towns. In 1835, I submitted to the then Governor-general of India, Sir Charles Metcalfe, a detailed system of sanitary regulation for India, applicable both to the army and to the general population; he carried out the measure by a general order, and that has been the sanitary law of India since then, applicable as well to canton ments and camps, as to the towns, cities and districts occupied by the civil population.

8906. Will you put in a copy of that general order?—Yes, this is an authentic copy of the general order to which I refer.

[*The same was delivered in, and is as follows:*]

To the MEDICAL BOARD, *Calcutta*; dated 23 November 1835.

Gentlemen,

WITH reference to your letter (No. 211) of the 18th June last, reporting on Mr. Martin's proposal, relative to the Topographical Memoirs of India, I am directed to forward a memorandum, copies of which your Board will be pleased to circulate to officers on the medical establishment of this Presidency.

2. In calling the attention of the service to the importance of this subject, your Board should make no distinction whatever between those medical officers who may be employed in the civil and military branches; for it ought to be recollected that it is chiefly for the care of its armies that surgeons are sent to India by the Home Government.

3. The subject of the present memorandum should be generally known to all medical officers, and in no countries are opportunities for observation more extended and various than in India.

4. Although but incidental to the main objects, the following subjects will prove highly important, and may be noticed with advantage by officers whose previous habits or opportunities for observation may have qualified them for the task:

1. The population within the range of inquiry, with description of the dwellings in common use; the clothing, bedding and furniture, fuel, diet, &c. The peculiar modes of cure adopted by the inhabitants; the state of the poor, and mode of rearing children.

2. Tables of marriages, births, diseases, and deaths, when procurable without difficulty; due discretion being used in making such inquiries as may be necessary for the purpose amongst the natives.

3. The diseases of cattle, and others of the lower order of animals.

4. The diseases of plants, and other articles, used as the food of the people; and those of plants used by cattle.

5. Longevity, with a general view of mortality among all ages and sexes.

6. States of thermometer, barometer, and hygrometer, &c.

7. These and other questions affecting the subject will suggest themselves to your Board, and in calling on those under your orders for Topographical Memoirs it should be impressed on their minds, that it is not on mere geographical position alone that climate and its salubrity depend, and that a fair estimate of all the influences, physical and moral, as well as of the influence of detached spots on the health of the troops, or other inhabitants, is what is most wanted.

I have, &c.
(signed) *W. Casement*, Colonel,
Secretary to the Government of India, Military Department.

Council Chamber, 23 November 1835.

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MEMORANDUM to be circulated to the Medical Service by the Medical Board.

1. THE Honourable the Governor-general of India in Council is pleased to direct, that the officers of the medical service, whether in the civil or military branches, be required to furnish, through the superintending surgeons of divisions, information on the following points, having reference to the medical topography of the district, station, or cantonment, whether fixed or temporary, with the localities of which each officer may, in the course of service, be best acquainted.

2. In the present order it is only intended to point out matter on which information is considered essential, but further details will be arranged by the medical board on questions incidental to general medical topography, and on which it is hoped that much interesting and useful information will be furnished by those officers whose qualification and experience enable them to speak to such matters.

3. The topographical reports, when forwarded to the Presidency by the superintending surgeons, will then be collated by committees of three medical officers, nominated by the Medical Board, and such as are approved of will be ultimately printed, and formed into a memoir, a copy of which will be furnished to all staff surgeons, and to officers of the quartermaster-general's department.

4. The reports required from the medical service should contain specific information on the following points.

### TOPOGRAPHICAL DETAIL.

1. Situation, boundary, elevation, facility, and mode of communication with the place described; general direction of the prevailing winds, &c.; mountains, with particular notices of such ranges as might afford advantage and convenience.

2. Seas,

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2. Seas, rivers, lakes, wells, morasses, drainage, state of the canals, &c.

3. The climate, its physical character, and medical effects, &c., with the highest, lowest, and medium states of the thermometer and barometer.

4. The soil, its general nature, its elevation above the adjacent seas and other waters, nature of the waters, the period of the year when noxious exhalations arise from the soil in greatest abundance, and the extent to which evaporation has proceeded when these exhalations become most deleterious, &c.

5. Vegetables; animal and mineral products.

6. The state of agriculture.

7. Roads and communications.

8. The diseases, endemic and epidemic, and those that may be hereditary; the diseases of particular classes of manufactures, of prisons, and poorhouses.

9. On the state of the barracks, their situations, the date of their erection, their form, whether built in square or parallel lines, or in detached houses, and whether of wood, brick, or stone; quality of the supply of water, whether from springs, wells, or rivers.

10. Nature of the soil on which the barracks are built, and of that immediately around; their state in regard to damp, cold, or exposure to particular winds, and their general aspect; drainage of the grounds of the barracks.

11. Size of the rooms in feet, as to height, length, and breadth, number of windows and doors.

12. State and dimensions of the bedsteads; how many the barracks will accommodate.

13. State of the kitchens and other out-offices.

14. State of the places of confinement, as to situation, dryness, &c., and whether any particular disease has ever been traced to them.

15. The hospital, the same questions as relating to the barracks.

16. Distance of the hospital from the barracks, and whether there be a separate airing-ground for the convalescents.

17. State of the store-rooms, the surgery, and dead-house attached to the European corps.

18. Whether any patients have ever laboured under any disease that could fairly be attributed to the locality of the hospital.

19. Sketch maps of particular localities would prove a great addition to the reports.

(signed) *W. Casement*, Colonel,
Secretary to the Government of India, Military Department.

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Sir, Native Hospital, Calcutta, 5 February 1836.

The Honourable the Governor-general of India in Council, having been pleased to approve my proposal of 26 March 1835, on the subject of a general requisition for reports on the medical topography of the country, I beg respectfully to submit that on this subject the Medical Board communicate with those of Madras and Bombay, as well as with the chief medical authorities in the eastern dependencies, with the view to procure information of as extended a nature as possible and such as may always prove of use, when stations are to be chosen, or troops put in movement, whether in peace or in war.

On the great importance of this subject, as affecting the health and efficient condition of the Army especially, I need urge nothing; neither is it necessary to call the Board's attention to the great saving in expense, as well as in lives, consequent on a due attention to the examination and selection of localities.

If the Board does not feel itself competent to make the requisite communication with the other Presidencies, I beg that the question be submitted for the consideration and orders of the Honourable the Governor-general of India in Council.

I have, &c.
(signed) *J. R. Martin*,
Presidency Surgeon.

James Hutchinson, Esq.,
Secretary to the Medical Board.

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From Surgeon *James Hutchinson*, Secretary Medical Board, to *J. R. Martin*, Esq., Presidency Surgeon.

Sir, Fort William, 4 March 1836.

I am directed by the Medical Board to acknowledge the receipt of your letter, dated the 5th ultimo, and in reply, to acquaint you that the Governments of Fort St. George and Bombay will be addressed by the Supreme Government on the subject of it.

I have, &c.
(signed) *James Hutchinson*,
Secretary Medical Board.

8907. Do

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8907. Do you think that any further regulations are desirable, beyond those which are contained in that general order?—There may be further regulations required in the progress of time, as science advances. This, however, would appear to be very complete so far, and the military and medical authorities within the Madras Presidency especially, acting upon them, have collected from the medical department of the army a series of reports which are extremely valuable, and which have attracted the notice of men of science in England. The medical authorities in Bengal, who are very much older than at the other Presidencies, certainly much older than they are in Bombay, have been careless on the subject, and I think it would be well that these matters, which are so important, should not remain contingent upon the will of any board or officer, but that the carrying of them out should be made imperative by the Government, so that it should not be in the power of a medical board, or any other authority, to decline, or postpone, the performance of duties which are so important. Hitherto, everything has depended upon the will of the medical authorities, and in Bengal but little has been done. I do not know what has been done in Bombay, but much has been done in Madras.

8908. Has not it been made a part of their duty to make the returns alluded to?—So far as this general order enjoins it; but laxity has occurred in carrying it out, in Bengal especially.

8909. Was the general order issued by Sir Charles Metcalfe in conformity with the recommendations made to him by you on the subject?—Entirely so; The general order embodies, verbatim, the recommendations which I made. I likewise proposed to improve the system of hospital reports, which was then very defective.

8910. Does that order apply to cities and towns, as well as to the stations of the troops?—Yes.

8911. Are any reports made by medical officers as to the health of the cities and towns in India?—That appears to have been a voluntary matter in Bengal. In Madras, where the medical service is more in hand, the number of the reports has been so great, and the details so ample, that I infer that the medical authorities there rendered the making such reports imperative upon all officers who were competent to frame them.

8912. Are those returns furnished from the military surgeons stationed in the different towns?—Almost exclusively from the military surgeons. Their opportunities of observing the influences of the external causes upon masses of men under their own orders, such as soldiers, are superior to those possessed by medical men in civil life.

8913. Do they report as to the health of the people in the towns as well as upon the health of the soldiery?—They are expected to do so.

8914. To whom are those reports made?—They are addressed to the Medical Board of each Presidency.

8915. Do you know whether they are collected together and published in any way?—In Madras they have been collected together and published by order of the Government.

8916. Your impression is that greater attention has been paid to this subject in the Presidency of Madras than in that of Bengal?—Very much so. The medical corps there is more in hand than in Bengal.

8917. Have any special arrangements been made by the Government of Bengal in reference to the sanitary state of the principal cities?—Yes; supplementary to the plan submitted by me to the Government of India, requiring general sanitary reports and regulations, I also submitted a detailed plan, and a report, which was published by order of Government, for sanitary improvements in Calcutta. The result of that was the establishment of a committee, which sat upwards of two years when I was in India, and those investigations continued several years afterwards. That committee made a detailed and able report, and the result has been a series of sanitary regulations in the form of various legislative enactments, passed by the Governor-general in Council in India. Funds have been established, and taxes have been imposed for the purpose of carrying out those sanitary purposes for the improvement of Calcutta, which was in an extremely unhealthy condition, owing to sanitary neglect. There is a permanent body, a Commission, composed of natives and Europeans, now established for carrying out this course of legislative enactment; and, in the course of a few years, I trust Calcutta may be made much more salubrious.

*J R Martin* Esq.,

8918. What was the date of those regulations?—They have all been made since 1840; the original plan submitted by me was in 1835.

8919. Do any similar arrangements exist in the other Presidencies?—I believe the Governments of the other Presidencies have followed the example, but to what extent I am not aware. A good deal has been done in the city of Bombay, I think, under this system.

8920. Are there any institutions in Calcutta for relieving natives suffering from the diseases of the country or from wounds or accidents, and how are they supported?—There are several institutions; some of more ancient, and others of more recent foundation; the principal one is the native hospital, of which I was surgeon for 11 years; it was founded, upwards of half a century ago, in 1782, under the Government of Lord Cornwallis, and is supported partly by voluntary contributions, and partly by a handsome subscription by the Government of Bengal. There are appended to it dispensaries scattered over the city of Calcutta, which are also very beneficial in administering to the wants of the natives. In May 1835, finding, as surgeon to the native hospital, that, notwithstanding those handsome provisions, the necessities of the native population were very great, and not supplied, I submitted a plan for the foundation of a great hospital, which I termed the Fever Hospital, for the exclusive reception of natives suffering from the diseases peculiar to the climate; subscriptions were set on foot, and within the last year the building has been completed, the subscriptions having amounted to 20,000 *l.* It is now finished, and attached to the medical college of Calcutta, the wards being 21 in number, and the beds numbering, it is said, 350; that promises to complete the requirements of the city.

8921. What number of natives are generally in the native hospital?—The number treated as in and out-door patients during my time, ranged from 90,000 to 100,000 per annum; the beds of the native hospital were always full; they were chiefly occupied by surgical patients. I proposed to remove the native hospital to a better and more open site, and greatly to enlarge it; but a different plan was adopted after my departure.

8922. How many beds were there in the native hospital?—About 80 beds.

8923. The in-patients of the native hospital were persons who had suffered from accidents?—They were; that was the chief object of the native hospital.

8924. Did not you say that you had a very numerous body of out-patients besides?—Yes; there were daily applicants in great numbers for assistance.

8925. In addition to which you had a number of dispensaries throughout Calcutta subsidiary to the native hospital?—Yes.

8926. By the fever hospital, in addition to the native hospital, you consider the requirements of that kind pretty fully met in Calcutta?—I do.

8927. What are the places of resort in India of Europeans who are sick, with a view to their convalescence?—The places of resort in India are mainly the mountain ranges: they have lately been made use of by the Government for the benefit of European soldiers, to mature and confirm their convalescence. For those purposes they are beneficial; but, from a large experience in Calcutta and in the army, it appeared to me that in India the benefit of a resort to the mountain ranges was chiefly experienced in preserving the health of the men, and not for the cure of disease. It appeared to me to be ineffective in the cure of diseases. A soldier relapsed when he descended from the mountain ranges and came into the plains; hence, in my own practice, in the case of Europeans, I always recommended their going to sea in preference to their visiting the mountain ranges: and I found that a voyage of six weeks in the Bay of Bengal tended more to confirm convalescence and restore health than six months or even a year's residence in any of the mountain ranges. I have no doubt whatever that eventually the Government will use the mountain ranges all over India for the permanent encampment of the European soldiery, with a view, as I have stated, of preserving their health. As a great sanitary measure, it will prevent sickness rather than cure it.

8928. Would not a convalescent soldier recover his health more rapidly when removed to the mountain ranges?—Very much so, as compared to the plains; but the difference appeared to be this, that whereas by going to the sea his health was actually restored so as to protect him from a recurrence of his disease, in the mountain ranges that did not take place, but his disease recurred upon his return to the plains.

8929. Mr *Hardinge*.] Is it not the fact that in cases of dysentery the climate of the hills is not very favourable to recovery?—In bowel complaints a residence in the mountain ranges is not so beneficial; the cold and humidity of the mountain ranges themselves dispose to bowel complaints. That is an exception which operates unfavourably to some extent.

8930. Sir *C. Wood*.] Do you mean by going to sea, merely taking a voyage in the Bay of Bengal, or being removed to some station on the sea coast?—Merely a voyage in the Bay of Bengal. But I suggested to the Government, 16 or 17 years ago, the re-occupation of our ancient settlement of Negrais, on the coast of Pegu, as affording what I believe to be the most perfect of climates, namely, an insular climate, where there is a constant perflation from the ocean of an equable temperature. Lord Auckland was so struck with the suggestion, that he ordered an inquiry to be made into the condition of Negrais Island, in 1839, but political events prevented his proceeding further in the matter.

8931. Negrais is at the western mouth of the Irrawaddy, is not it?—It is at the mouth of the western branch of the Irrawaddy. There is a magnificent harbour there, one of the finest in the world; it has been neglected by the English, but it was made great use of by the French during the last war. I saw the island in returning from Rangoon, and I was struck with its many points of eligibility for the object which I have mentioned. By draining, clearing, and other obvious means, it might be rendered a very important and useful position, in a sanitary point of view.

8932. You would recommend the forming of a Sanatorium at Negrais?—I would select the island as being a very superior spot. It should certainly be either an island, or a well-chosen position on the seaboard.

8933. Is there any other place which you would suggest in addition to Negrais?—I could name certain positions on the sea coast; Amherst, on the Tenasserim coast, near Moulmein, is also a very fine locality, and has been used for the purpose.

8934. What are the situations in the mountain ranges in India which are used for sanitary purposes?—There is the Darjeeling range, about 300 miles from Calcutta, various portions of the Himalaya range, and the ranges along the west coast, as the Neelgherry Mountains; all over India, in fact, wherever the ranges are of a sufficient elevation, there, I think, they would be found available for the preservation of the health of Europeans.

8935. Has there been any general inquiry in Bengal as to the management and discipline of the medical department of the army?—I am not aware of any, except the very partial one, ordered by Lord William Bentinck, to which I alluded on the occasion of my last appearing before the Committee.

8936. Have the Commanders-in-Chief caused any inquiry to be made for that purpose?—I am not aware that they have. I remember reading Minutes by the Governor-general and the Members of Council about the year 1832 on the subject of the Medical Board especially. The late Lord Dalhousie, Mr. Bayley, and Sir Charles Metcalfe, were members of the Council at that time, and I remember that they all concurred in the propriety of abolishing the Medical Board. The Minutes I refer to appeared in print in the Reports, about the time of the former renewal of the East India Company's Charter.

8937. What was suggested as the best substitute for the Medical Board, as a central authority to whom the medical officers might make their reports, and with whom they might communicate?—I am not aware that there was any suggestion at the time, but the natural suggestion would be the adoption of those rules, the suggestions of experience, which have been found to act so well in the medical department of Her Majesty's army, namely, by having a director-general to administer the affairs of the departments; one responsible officer, with the eyes of the Government, of the service and the public upon him.

8938. Have any memorials or representations been addressed by the medical service to the Government on the subject of the arrangement of their department?—Yes; various memorials have been forwarded at various times to the Court of Directors; I possess several, and I personally presented two on my return from India, which were very favourably received by the Court. At that time a pension for length of service had not been accorded to the medical corps, as it had been seven years before to the officers of the army; but the Home Government in 1842 conferred that great boon upon the medical service, and since then they have been handsomely provided with a retiring pension; increasing according to the length of service.

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8939. Have you any other suggestions to make to the Committee on the subject of the medical service in India?—I am not aware of any at this moment, beyond urging the importance of having an effective head to the department. Simplicity and directness are necessary in all official transactions, but in military affairs they are a necessity. In military affairs everything depends upon the efficiency of the head; where that is wanting, there is a want of energy everywhere else; and the system of constituting the three oldest men in the service the administrative heads has been most injurious, both in a military point of view and in a professional point of view, and as affecting general medical science, and the sanitary regulations of the country especially. It is a damper upon the energy of the service; and many men have retired, and now retire, after the completion of their 17 years' service, at a time when their services have become of the utmost value to the Government, they being hopeless of rising in the service, owing to the stagnation produced by the seniority principle of promotion. I would again urge the necessity of appointing a scientific medical officer as secretary in the Medical Department at the India House. Such an officer, well selected, would prove of eminent service in a scientific and practical sense, and I trust the subject may receive the attention of authority.

8940. Mr. *Mangles.*] In spite of all which has been said and written, has nothing been done to alter that system of promotion by seniority?—Yes; repeated orders have been sent by the Home Government, I believe, to the three Presidencies of India, desiring that the rule of seniority should not be held absolute in respect of promotion to the administrative department; but in no instance of which I am aware have any of the governments of India, except very recently, in the case of Lord Dalhousie, acted upon the suggestions or the injunctions from the Home Government. Lord Dalhousie, in one instance within the last year, acted upon it, and took an officer out of turn, and put him into the Medical Board; that is the only instance of which I am aware. For a very long time orders have been given that seniority should not be held as an absolute rule, but they have not been carried out.

8941. Sir *C. Wood.*] The practice has been to give promotion according to seniority?—It has been so; there is much disposition in India, and in the army itself, to adhere to the principle of seniority.

8942. Mr. *Mangles.*] Promotion has been given, you think absolutely, by seniority?—It has; so much so, that if the worst medical officer in the army were 24 hours senior to the best officer, the former would be preferred.

8943. Either in the medical board or as superintending surgeons?—Yes.

8944. It is impossible, of course, that the three fittest men of the service should be invariably the three seniors?—Utterly impossible; I have stated in my memorial to the Court of Directors, how pernicious that system proved during the 22 years I served in India in field service, in cantonments, and during a time of peace.

8945. In the civil service does not the Government exercise with the best effects the right of selection for the highest offices?—Surely; it never occurred to the mind of man to put the three oldest members of the civil service to do anything, nor the three senior Lieutenants-general in the army to do anything.

8946. What would be the effect in the civil service, if the three senior members of the service were *ex officio* members of the Revenue Board?—It would end in nothing.

8947. By the sanitary regulations which have been adopted, so far as they have been carried out, has not the health of Calcutta been greatly improved?—There can be no doubt of it; though I am not at this moment in possession of any statistical demonstration of the fact, yet from what we know of the results of sanitary improvements in all other countries, there can be no doubt upon that point.

8948. Is not it historically known, that at an early date the mortality in Calcutta was extreme?—That is quite ascertained, and there has been a slight diminution as respects Europeans; that we demonstrate; of native casualties, past and present, we are not so well informed.

8949. Mr. *Hume.*] You stated on the last occasion that you approved of the system of medical superintendence of the army in England?—I did.

8950. Do you think the appointment of one individual to superintend the medical department of the army would answer in India?—I have no question whatever about it.

8951. Would you have one at each Presidency?—Yes, with two secretaries.

8952. Those

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8952. Those should be selected, you think, according to their fitness for the service, and not by seniority ?—Yes ; and the subordinate administrative staff under them should be constituted on the same principle.

8953. By that means you think you have the best talents, and a thorough knowledge of the service might be obtained ?—Quite so.

8954. You state that one of the defects is the absence of substantive rank in the army co-ordinate in all ways with that held by officers of the line ; will you explain what you mean by that ?—Whereas by the regulations of the army it is set forth that the assistant-surgeon ranks with the lieutenant, the surgeon with the captain, and the staff surgeons with the majors, and so on, it is found in practice that in the performance of certain duties, such as the assembly of a committee, say an invaliding committee, the statement in the regulations as to the rank of medical officers being co-ordinate, as I have mentioned, with that of offices of the line, is set at nought, and any junior military officer who may be present becomes president. That has been very much complained of; it produces soreness and bickering among the medical officers, and they are very much dissatisfied with it. A representation was lately made in the instance of an old surgeon, at the head quarters of the Artillery, who was so treated in a committee assembled to inquire into the qualifications of officers in the languages. He represented the circumstances of the case to the Commander-in-chief, but the answer he received from the Adjutant-general gave very little satisfaction. He was told that medical rank was official, and that he must abide by the practice. Now, all rank would seem to be official, insomuch that on the retirement of all officers from office, or from the service, their functions cease, but while on active duty it was felt that this kind of reply was very unsatisfactory—if there be any real meaning in the existing regulations.

8955. Are the Committee to understand you to say, that on this committee of which you speak, a senior surgeon of experience and long standing in the service, and acquainted with the language, was obliged to act simply as a member of the Committee, instead of taking the position which his station would have entitled him to take ?—Yes.

8956. You consider that a grievance ?—It is so considered in the service, and I regard it so myself.

8957. You have also said that there is a considerable deficiency in the medical establishment ?—That, I think, arises from the faulty arrangement of the service, as well as from there not being officers enough ; but as there is only one staff grade in the medical department of the Indian army now, that of superintending surgeon, the class of officers existing in the Queen's army for field purposes, are not forthcoming; so that there is a scramble, as there was during the recent campaigns, to get medical officers from all quarters. They were ordered from Calcutta to the field, and from places at a great distance, of course much against their will, and to their great inconvenience. In the Queen's army, where there is a staff ready formed, this confusion cannot arise, inasmuch as they are always forthcoming ; there is a regular gradation of staff officers always ready, and a sufficient number of all grades.

8958. You state that in the campaigns of Gwalior and Lahore, where the field hospitals were filled with wounded, a single assistant surgeon was the only individual who could be placed under the field surgeon ?—That, and the subsequent facts stated there, I took from sundry memorials sent home by the medical officers, and addressed to the Court of Directors.

8959. Do you think the numbers are sufficient, if a better administration and arrangement of the establishment were carried out ?—I think the numbers are not far short ; the fault is principally one of arrangement and adminstration.

8960. In one of your complaints, you speak of " the absence of staff grades proportionate to the wants of the service, and the consequent medical and surgical inefficiency, especially during active field service ? "—I speak of the absence of the grades which exist in Her Majesty's army, namely, staff assistant surgeons, staff surgeons, and so on.

8961. You speak of a disproportion as regards rewards given to officers in the army and in the medical department ; what is the ground of complaint on that subject ?—That has reference to honorary distinctions ; that whereas the number of the medical officers is great, the proportion who have received rewards for service in the field, and other services, is very much less in their case than in the case of officers in the army.

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8962. Are you able to make any comparison between the medical officers of the Queen's and the Company's service in that respect?—I am not prepared at this moment with the facts, but a considerable number of officers of Her Majesty's army and navy have received rewards and distinctions; and of the medical officers of the Indian army, I think three in Bengal, one in Madras, and one in Bombay are all that can be named as having received such distinctions; I refer particularly to the military distinction of the Bath.

8963. You state that the defects of pecuniary arrangement in the medical department of the Bengal army are great?—Those are stated in the paper which I submitted to the Committee; I have taken them along with the other facts from petitions presented at various times to the Court of Directors.

8964. Has anything been done in consequence?—I think some improvements have been brought about by Lord Dalhousie, but what they are I cannot at this moment state.

8965. You say that the withdrawal in 1842 of the privilege previously conceded to officers of the line, of retiring on pensions according to rank or according to length of service, is a grievance of which the medical service complain?—That has been complained of, particularly by the medical officers of the Bombay army. By the withdrawal, in 1842, of the orders which gave pensions according to length of service to medical officers, such as had been granted previously to the officers of the army, the medical officers were deprived of the privilege of retiring on a pension, according to length of service or according to rank, and were limited to the former, and that is what has been complained of, principally in Bombay, where promotion has of late years been reasonably good.

8966. You have stated that the rate of allowance given to assistant surgeons for the medical charge of regiments is very disproportionate; will you explain that statement?—It is thought by medical officers that the charge of a regiment, whether held by an assistant surgeon or by a full surgeon, should be remunerated on the same scale; it is not so, and that is what they represent as a grievance. An assistant surgeon having charge of a battalion, thinks he ought to have the same allowance for that charge that a full surgeon would have. He performs the duty in the same manner as a full surgeon.

8967. You say that medical officers in case of sickness or absence are deprived of the allowance which other staff officers obtain under similar circumstances?—That has been complained of as a peculiar hardship. It refers to the order issued by Lord Ellenborough to the effect that medical officers in charge of civil stations, if absent from their charge for more than six months in case of ill health, should forfeit their allowances; whereas, in the case of all other officers, civil and military, 18 months are allowed for the recovery of health without damage to their allowances.

8968. You consider that that complaint is reasonable, and that they should be put on the same footing in case of sickness with officers in the army, and in the civil service?—Yes; and with medical officers in the same army who have the same privilege.

8969. The officers in the Queen's service have the same privilege as the military servants of the Company, but the surgeons in the Company's service are deprived of it?—The surgeons at civil stations are.

8970. Is that confined to civil stations only?—To civil stations only.

8971. You spoke also on a former day of a grievance which is felt by medical officers attached to the mounted branch of the army; to what grievance do you refer?—It is contained in the petitions I have so often referred to; I think they are entitled to the allowances given to mounted officers of regiments.

8972. In fact, you think the rank of the medical service in the Company's army, at the three Presidencies, ought to be placed on the same footing as that of the Queen's army?—It should be the same as that of the officers of the Indian army serving in the same regiments. Looking to the good of the service, I think that the fewer distinctions, differences, and inequalities, the better.

8973. In speaking of grades you notice that there are 11 superintending surgeons in the Bengal Presidency; but great inconvenience, in your opinion, has been suffered in time of service for want of a greater proportion; would you have a greater number permanently appointed, or would the power of appointing for a time be sufficient?—There should be a permanent and selected staff, as in the medical department of Her Majesty's army.

8974. You think 11 is not sufficient?—No; I would alter the character of the superintending surgeons, and adopt the arrangement which exists in Her Majesty's army.

8975. You mentioned the instances of Gwalior and the Sutlej, and other places in which great inconvenience arose from the want of a greater number?—Those are also statements contained in the memorials; they appear to me to be deserving of notice.

8976. In short, you consider that Her Majesty's army is well administered, and that the rules applicable to it as to grades would meet the requirements of the Indian army?—Yes; in the early part of the revolutionary war Her Majesty's army, in respect to its medical staff, laboured under many of, if not all, the disadvantages which exist in India in the Indian army, but the experience of the Peninsular war satisfied the Duke of Wellington that a change in the character and arrangement of the medical department was necessary, and it was carried out the moment that peace came round.

8977. You are aware that in the month of April each year, in every regiment, a superannuating committee assembles, consisting of officers and military medical officers; how do they take rank on those occasions?—A military officer is always president.

8978. Whatever his standing may be?—Yes.

8979. Are there any other circumstances in which the want of co-ordinate rank affects the service?—I have mentioned one other instance, and I presume that it would occur in all cases.

8980. In fact, an ensign arrived only a week at head-quarters would be president of the committee, to examine as to the fitness of men for service, while a medical man of 20 or 30 years' service would be simply a member of the committee?—Yes.

8981. You think they ought to hold rank in that case according to their seniority in the service?—If the rank be, as stated in the Regulations, co-ordinate, it ought to be according to rank. To my knowledge, in Madras, in the instance of the Inspector-general of Hospitals, Dr. M'Leod, a man who had seen more service than any officer then or now living, he became a member, I believe, of an invaliding committee, where a subaltern took the chair. This was felt to be a case of shameful wrong.

8982. You have stated the inconvenience arising from the length of time which must elapse before medical officers can rise at the higher grades, and that many of those who are fit for service retire after their first period is over; what remedy would you propose for that inconvenience?—The enlargement of the number of staff officers, and the formation of grades, such as I have stated, so as to encourage good officers, and to attach them to the service.

8983. Do you think in many instances medical officers have retired rather than continue in the service?—A great number.

8984. The service has consequently been injured?—Several instances were mentioned to me this morning.

8985. Would the remedy you have proposed be sufficient?—I think it would be an inducement to officers of energy and character, who desire to rise by their own exertions, to remain in India, whereas now it does not come within the range of probability that any man shall live to attain even the rank of superintending-surgeon in Bengal; the last promotion, I believe, was of an officer of 37 years' standing.

8986. Have you any other remarks to make, or any additional remedies to propose for the defects which you have mentioned?—I would only suggest that all these points be carefully considered by the local governments of India, or by the authorities at home, as may appear most fitting.

8987. Mr. *Elliot*.] If Negrais were made a sanitary station, would it reqire any great force to defend it, or does it possess any natural defences of its own?—It is impregnable in itself, and was declared so by Sir Edward Owen; it is a place of great elevation, with some low ground likewise, requiring draining and clearing, &c.

8988. Would it not be a very valuable position to the Indian Government in the event of a war, as affording a good harbour for their ships, whilst it would deprive the enemy of a place of refuge for their vessels while cruising in the Bay

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Bay of Bengal?—I think it would be a very great benefit, and I so represented it to the Government; it is the finest harbour, and, with the exception of Trincomalee, the only fine harbour in the Bay of Bengal; it has this additional advantage, that it is easy of ingress and egress in both monsoons. Those were circumstances which attracted the notice of the French commanders, and made them hide themselves there till they had an opportunity of sallying forth and capturing our Indiamen.

8989. How far is it from the mainland of Pegu?—Close within shore; the island forms part of the harbour, and the coast of Pegu forms the other.

8990. Would not it also afford a very valuable sanatorium for invalids from Bengal, who could not be removed by land to the mountains?—It appeared to me so, both for the benefit of invalids from Bengal and from Madras, as being equally accessible from both Presidencies.

The Reverend *J. Tucker*, B. D., called in; and Examined.

The Rev. *J. Tucker*, B. D.

8991. Sir *R. H. Inglis*.] WILL you state to what University and to what College you belong?—I was a Fellow of Corpus Christi, Oxford, till a few weeks ago.

8992. What is your present position?—I am the Vicar of West Hendred, in Berkshire.

8993. Will you state to the Committee under what circumstances, with what objects, and at what time you went out to India?—I went to India in 1833 as secretary to the Corresponding Committee of the Church Missionary Society at Madras.

8994. How long did you remain at Madras?—Eleven-and-a-half years; I held the office of secretary 13 ½ years.

8995. In your capacity as secretary to that committee, did you become acquainted generally with the native, the country-born, and European society?—I knew a considerable proportion of the civil and military servants of the Company in Madras. I was clergyman to a considerable number of the East Indian or country-born population, and my position in connexion with the missions and the missionaries gave me opportunities of becoming acquainted with the natives.

8996. In what parts of India has the Church Missionary Society its missions?—Commencing from the Punjaub, in the north, we have missions on the Himalayas, at Mirut, Agra, Gorruckpur, Jaunpur, Chunar, Benares, Bhagulpur, Krishnaghur, Burdwan and Calcutta. In the Bombay Presidency at Bombay, Nassuck, Junir, Malligaum, and Kurrache, in Scinde. In Madras, Tinnevelly, Travancore, and Masulipatam; among the Tamul, Malyalim, and Teloogoo people.

8997. What is the number of ordained ministers, catechists, and schoolmasters, distinguishing them in the different Presidencies, and in their several classes?—I am not able to distinguish them under the three Presidencies; I can state the total number, and I can state the number in Madras, but I cannot distinguish between Calcutta and Bombay. The total number of ordained clergymen is 88, of whom 73 are Europeans, three East Indians, and 12 are native clergymen, of whom two are in the Bombay Presidency, and 12 native clergymen in that of Madras.

8998. The Committee understand that those are all maintained by the Church Missionary Society itself?—They are; I may add that the Church Missionary Society expends in India 45,000 *l.* per annum, and of that about one-fifth part is contributed by Europeans in India. The 45,000 *l.*, excepting that one-fifth part of it, is money transferred from England to India; that is the average of the last three years.

8999. Can you state to the Committee what the expenditure of the Church Missionary Society has been in reference to the spread of Christianity in India generally since the year 1813?—I cannot at the present moment.

9000. Can you furnish that information?—I can.

9001. Can you furnish the Committee with a statement of the number of converts in connexion with the Church Missionary Society, and of the number of communicants?—The number of converts connected with the Church Missionary Society in India is 36,401.

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9002. Can you state how many of that number have been converted from Hindooism, and how many from Mahomedanism?—The number from Mahomedanism is very small indeed.

9003. What is the number of communicants?—Five thousand eight hundred and fifteen; I have here a summary of the Protestant missions in India, which if allowed, I will put in. It is taken from a published account, drawn up with great care, which I have examined, with respect to the missions with which I am acquainted, and I can certify its correctness so far as they are concerned. It shows a total of native Protestant Christians in India of 94,145.

9004. Does that include the results of the American missions?—It does.

[*The same was delivered in, and is as follows*:]

SUMMARY of PROTESTANT MISSIONS in *India*.*

| RESIDENCIES. | Stations. | Preachers. | | Native Churches. | | | | Native Christians. | Boys' Schools. | | | | | | Girls' Schools. | | | | English Chapels. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | Vernacular. | | Boarding. | | English. | | Day. | | Boarding. | | |
| | | Missionaries. | Native Catechists. | Number. | Admitted. | Excluded. | Number of Members. | | Schools. | Boys. | Schools. | Boys. | Schools. | Boys. | Schools. | Girls. | Schools. | Girls. | |
| Bengal Presidency - | 89 | 103 | 130 | 87 | 229 | 127 | 3,500 | 14,778 | 140 | 6,470 | 22 | 790 | 22 | 6,005 | 24 | 669 | 29 | 830 | 21 |
| Agra - ditto - | 29 | 66 | 49 | 22 | 69 | 16 | 678 | 2,032 | 61 | 3,707 | 10 | 191 | 22 | 1,754 | 10 | 242 | 10 | 175 | 14 |
| Bombay - ditto - | 19 | 35 | 16 | 13 | 41 | 2 | 289 | 744 | 70 | 3,480 | 2 | 21 | 7 | 1,144 | 37 | 1,222 | 6 | 101 | 5 |
| Madras - ditto - | 121 | 179 | 405 | 128 | 361 | 26 | 10,662 | 76,591 | 849 | 24,445 | 52 | 1,165 | 41 | 4,286 | 191 | 6,639 | 52 | 1,470 | 22 |
| TOTAL - - - | 258 | 383 | 600 | 250 | 700 | 171 | 15,129 | * 94,145 | 1,120 | 38,102 | 86 | 2,167 | 92 | 13,189 | 262 | 8,772 | 97 | 2,576 | 62 |

* *N.B.* Out of the total of native Christians in India; viz., 94,145, 76,591 are in the Madras Presidency.

„ „ „ 36,401 are connected with the Church Missionary Society.

„ „ „ 22,905 „ „ Society for the Propagation of the Gospel.

Hence - - - - 59,306 are connected with the Church of England.

9005. What other missions, besides those of the Church Missionary Society, and the American Missionary Society, does that summary include?—It includes the Society for the Propagation of the Gospel; the London Missionary Society; the Wesleyan Missionary Society; the American Board of Commissioners; the Baptist Missionary Society; the Free Church of Scotland; the Established Church of Scotland; the Basle Missionary Society; the American Presbyterian Mission; the General Baptist Mission; the American Baptist Mission. The following is a statement of the operations of those various societies.

[*The same was delivered in, and is as follows*:]

PRINCIPAL MISSIONARY SOCIETIES in *India* and *Ceylon*, January 1852.

| SOCIETIES. | Came to India. | Stations. | Preachers. | | Native Churches. | | | | Native Christians. | Boys' Schools. | | | | | | Girls' Schools. | | | | English Chapels. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | | Vernacular. | | Boarding. | | English. | | Day. | | Boarding. | | |
| | | | Missionaries. | Native Catechists. | Number. | Admitted. | Excluded. | Number of Members. | | Schools. | Boys. | Schools. | Boys. | Schools. | Boys. | Schools. | Girls. | Schools. | Girls. | |
| Church Missionary Society - - - | 1815 | 61 | 95 | 136 | 60 | 209 | 53 | 5,622 | 38,737 | 409 | 14,660 | 32 | 1,020 | 28 | 2,285 | 115 | 3,507 | 33 | 1,071 | 9 |
| Society for Propagation of Gospel - | 1727 | 49 | 44 | 76 | 63 | – | – | 5,025 | 25,498 | 173 | 4,525 | 17 | 400 | 9 | 390 | 50 | 1,343 | 13 | 284 | 4 |
| London Missionary Society - - - | 1805 | 27 | 55 | 173 | 29 | 127 | 9 | 1,381 | 20,414 | 271 | 9,834 | 13 | 263 | 19 | 1,739 | 50 | 1,313 | 19 | 567 | 13 |
| Wesleyan Missionary Society - - - | 1814 | 32 | 36 | 26 | 42 | 139 | 6 | 1,846 | 9,398 | 79 | 3,404 | 1 | 22 | 11 | 718 | 34 | 1,196 | 2 | 42 | 8 |
| American Board of Commissioners - | 1812 | 27 | 40 | 74 | 26 | 79 | 3 | 953 | 6,594 | 152 | 5,038 | 7 | 222 | 16 | 740 | 44 | 1,454 | 3 | 153 | 1 |
| Baptist Missionary Society - - - | 1793 | 27 | 33 | 86 | 52 | 141 | 93 | 1,536 | 4,302 | 67 | 2,651 | 2 | 19 | 4 | 353 | 10 | 218 | 6 | 98 | 11 |
| Free Church of Scotland - - - | 1830 | 12 | 21 | 23 | 5 | 18 | – | 111 | 281 | 25 | 1,213 | – | – | 15 | 4,714 | 22 | 1,398 | 4 | 93 | 6 |
| Established Church of Scotland - - | 1830 | 6 | 4 | 5 | 3 | 11 | – | 65 | 288 | 18 | 747 | 1 | 7 | 6 | 2,460 | 17 | 724 | 3 | 63 | 1 |
| Basle Missionary Society - - - | 1830 | 13 | 27 | 35 | 12 | – | – | 637 | 1,366 | 42 | 1,699 | 6 | 105 | 2 | 110 | 8 | 127 | 3 | 120 | 4 |
| American Presbyterian Mission - - - | 1834 | 9 | 27 | 16 | 8 | 18 | – | 151 | 407 | 17 | 706 | 3 | 48 | 10 | 963 | 2 | 63 | 3 | 62 | 6 |
| General Baptist Mission - - - | 1822 | 5 | 8 | 13 | 4 | 24 | 10 | 256 | 750 | 6 | 81 | 2 | 100 | – | – | 1 | 4 | 2 | 79 | 2 |
| American Baptist Mission - - - | 1840 | 4 | 10 | 7 | 4 | 8 | 1 | 39 | 139 | 14 | 460 | 2 | 60 | – | – | – | 2 | 4 | 44 | 1 |

9006. Will you state to the Committee whether the missions receive countenance, assistance, or hinderance from the Government, as such?—They receive protection as regards the law, but assistance of either a pecuniary or any other kind they receive none whatsoever, nor am I aware of any application having been made to the Government for assistance to any missions.

9007. The question had reference to assistance, encouragement, or hinderance from the Government as such; will you answer the question, so far as relates to the members of the governing body in India, civil or military?—They, in large numbers, as individuals, give their most cordial support and assistance to missionary proceedings. In the Punjaub, I believe nearly the whole of those in authority subscribe very largely, and countenance and support our missions there.

9008. Do you consider that that countenance and support is given without exciting jealousy or suspicion on the part of the natives?—Without the slightest suspicion or jealousy; the civil and military servants to whom I refer are men too well experienced in India to attempt to do such a thing if there were any appearance of jealousy.

9009. Under whose management are the affairs of the Church Missionary Society in British India?—Under committees at the three Presidencies, consisting principally of laymen, with one or two chaplains, and the bishop, when he is in the Presidency..

9010. Have you known, within the last 20 years, during your long experience in India, any instance in which disturbance has taken place in consequence of the efforts of the missionaries, either in preaching, or in distributing the Bible, or in distributing religious tracts?—In Tinnevelly there were disturbances which arose from the dislike felt at the progress of the Gospel in Tinnevelly, and, I believe, from the supposed support which they were receiving from parties in Madras.

9011. Whatever reason there may or may not have been at an earlier period for apprehension in the native mind as to the introduction and diffusion of Christianity, does that apprehension exist now?—Not at all, as far as I have any means of knowing.

9012. Does a Mussulman resent the conversion of a Hindoo to Christianity, or a Hindoo the conversion of a Mussulman respectively?—Not the least.

9013. What is your view as to the introduction of Christianity into the Government schools as a subject in which instruction is to be given?—I should not wish for the introduction of Christianity into the Government schools as part of the system of instruction, but I should earnestly desire to see the prohibition of the use of the Bible, which at present exists, as regards, at least, Madras removed; that is to say, I think there should be permission given, where the students, and the parents of the students, desire instruction in the Bible, for them to receive that instruction.

9014. Would you suggest to the Committee the formation of a Bible class in such schools, in reference to which the attendance should be absolutely voluntary?—I would suggest such a measure that.

9015. Will you state to the Committee how far such instruction could be given in the Government schools, without the Government being made to appear a party to such instruction?—I do not see that if the instruction were given in a Government school, it could be done except with the sanction of the Government itself, and that sanction would be known, nor should I wish it to be concealed.

9016. You think that so long as the attendance is purely voluntary and spontaneous on the part of a pupil, his power of receiving instruction even at the hands of the Government, ought not to excite any just suspicion?—I think it ought not, and I am persuaded, as regards Madras, that it would not.

9017. Do you know any instances in which such voluntary arrangement has been permitted?—I do not; but I know that in the Heathen and Mahomedan countries, I speak of Travancore, Mysore, and the Nizam's dominions, the native governments support schools in which the Scriptures are read even as part of the system.

9018. At the time when the Rajah of Mysore was a quasi independent prince, when the government was carried on in his name, he and his government permitted the use of the Christian Scriptures in the schools which that government maintained?—I am not sure with regard to Mysore whether the school existed before it was put under the power of the present commissioners, but I believe it did.

9019. Does it exist now?—It does.

9020. Can you state to the Committee, from your own knowledge, that such permission exists in the case of Travancore?—I can. I have stated in the Committee of the House of Lords the particulars of the introduction of the Scriptures there. I was staying with the Resident at Travancore, Colonel Fraser, now General Fraser, and a conversation arose with the Dewan, or Prime Minister of the Rajah, a Mahratta Brahmin, a very able man, to this effect, whether there was any objection to the introduction of the Scriptures into the Rajah's school at Trevandrum, where the Rajah resides. The Dewan's answer was this, "Provided the boys are not compelled to read the Scriptures, and provided that they shall not be the losers if they decline reading them, by having to sit still while the Bible class is going on, I see no objection whatever." The Scriptures were introduced, and are up to, I believe, the present day, taught in the Rajah's school.

9021. Are you able to state to the Committee whether the Koran, to your own knowledge, is admitted to any school or college in which a Hindoo is educated?—I have no means of knowledge on that point.

9022. Are you able to answer an analogous question, namely, would the Shasters be admitted into any school in which a Mussulman boy is educated? —No, I have no means of knowing, but I have no idea that either the one or the other is the case.

9023. At all events, you have stated to the Committee that, under a Hindoo prince, the Christian Scriptures are admitted into his schools, and are admitted without jealousy: is that the conclusion to which you wish the Committee to come?—Yes, and also that is the case in the Nizam's dominions.

9024. Will you state to the Committee for what purpose a Hindoo or a Mussulman prince admits the Christian Scriptures to be introduced into his schools? —I imagine simply because the Europeans have requested it.

9025. Sir *C. Wood.*] In what way are they used?—Christianity is taught in the Nizam's dominions; in the Rajah's school, at Travancore, I believe it is taught; I have examined the boys in the Bible myself, and they have shown a good knowledge of the Bible.

9026. Is

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9026. Is the Bible used as any other English book would be used, as a means of imparting general education in English, or is it used for the purpose of teaching the doctrines of Christianity?—It is used as being a part of the general education, not with a view to the conversion of the natives.

9027. Sir *R. H. Inglis.*] Do you think that the British Government in India really occupies neutral ground, with respect to its schools, and the introduction of Christianity into them?—I certainly do not think they do occupy neutral ground; the very teaching of the various English books which are used in all the Government schools is of itself a departure from neutral ground, because it at once assails the religion of the Hindoos.

9028. Not directly, but indirectly, by inculcating physical truths?—By inculcating physical truths.

9029. With respect to the other great class of the population, the Mussulmans, does the instruction given in physical truth and mathematical science, or general history, affect the faith of the Mussulmans in the same way, or to anything like the same degree, as the introduction of physical science may affect the faith of the Hindoos?—I do not know that it does. I cannot think further that the Government is occupying neutral ground, when it withholds all means of education from so large a body as 94,000 of its subjects who are Protestant Christians.

9030. In other words, whereas the Government have sanctioned and supported schools and colleges for Hindoos, and for Mussulmans, they not only have not provided any schools for Protestant Christians, but they have not provided them for any Christians at all, as such?—None whatever. The East Indian community memorialised the Court of Directors, requesting that they might have assistance to enable them to carry out their Protestant college, for which very large sums had been subscribed, and which they could not turn to account unless they received a grant in aid from the Court of Directors.

9031. Do you recommend the system of grants in aid?—I do most strongly.

9032. To all denominations?—Certainly, grants in aid given in the same manner as the English Goverement at home gives them.

9033. Will you state to the Committee, what is the course adopted by the British Government in India, with respect to schools connected with regiments?—I am unable to speak to them.

9034. You are not aware that the East India Company supply books largely and liberally for the use of schools in all European regiments?—I am aware that they supply libraries for regiments.

9035. What is your view, as to the supposed connexion between the British Government of India and the idolatry of its native subjects, specifying especially the actual case of Juggernauth at this moment?—I believe, with regard to Juggernauth, as the memorial of the Church Missionary Society to Lord Aberdeen states, the connexion is not yet wholly at an end; I believe that the despatch which went out when the present Lord Broughton was President of the Board of Control, has not yet been fully carried out; owing, not to any indisposition to carry it out on the part of any body or any rulers, but from causes with which I am not sufficiently acquainted to justify my speaking of them.

9036. Sir *C. Wood.*] You are quite sure that it is not yet carried out?—Lately, I believe, when Lord Dalhousie transmitted home the draft of an Act for the purpose, it was returned to him with some remarks or amendments, of which I am not cognisant; and my impression is, that it still remains in the state in which it was.

9037. Can you state whether the draft to which you advert be a general draft, or one relating specially to Juggernauth?—I believe it relates to Juggernauth, but I have no means of knowing the facts exactly.

9038. Sir *R. H. Inglis.*] What machinery is in operation in connexion with your missions of an educational character?—We have our vernacular schools in the villages; we have our station boarding-schools at the stations of our different missionaries, where a few are educated in higher branches than in the common vernacular schools, and also in a measure in English. We have a seminary in Palamcottah, for the preparation of boys who may hereafter become schoolmasters and catechists. We have further our *preparandi* class, for the preparation of catechists and persons for ordination. We have Bishop Corrie's grammar-school at Madras, where a thoroughly English education is

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is given, at which we have 26 native Christian boys from Tinnevelly; and we have a native English school for heathen boys in Tinnevelly, in which there are 90 young persons receiving an English education. I should further state that our society has lately become far more alive than it was before to the importance of education; and in consequence of receiving a copy of a letter from the secretary to the University Board at Madras to Mr. Bird, the collector in Tinnevelly, we have passed a resolution declaring that we shall thankfully receive grants in aid from the Government, provided there be no interference with the instruction given, but upon the same terms as grants are made by the Committee of Council of Education here.

9039. What value is set upon female education in India?—By our society, and by our missionary bodies, very great value. With regard to other missionary bodies, I may say, that the Scotch Free Church have about 700 females Madras under their care, who are almost entirely caste females; I mean females of high caste; 80 of them are Mahommedan girls.

9040. Do they retain their caste on joining those schools?—They retain their caste unless they are converted to Christianity.

9041. Do they regard caste as in any degree civil nobility, or as a religious distinction exclusively?—Not exclusively as a religious distinction; the religious and civil feelings of the natives are so mixed up together that it is very difficult to divide in their minds the one from the other; I think that caste is rank as well as religious faith.

9042. Can you state to the Committee any evidence of the improvement in the temporal condition of the native Christians as such?—I can; in Tinnevelly decidedly, where we have a large body of Christians; their whole habits and appearance are changed; the contrast between them and the heathen is marked, and the effect of Christianity upon their habits of industry is plainly developed; they are more industrious, and are increasing in wealth in consequence.

9043. How are they disposed towards the British Government?—They are heartily attached to the British Government, and not a great while ago the Protestant Christians of Tinnevelly, connected with the Church Missionary Society, and with the Society for Propagating the Gospel, sent home an address to the Queen which was presented to Her Majesty by the Archbishop of Canterbury; it will appear in the Report of the Committee of the House of Lords, but I can put it in, if it is thought desirable, now.

[*The same was put in, and is as follows:*]

To Her Most Gracious Majesty Victoria, by the Grace of God, Queen of Great Britain and Defender of the Faith.

We, native Christians of the Province of Tinnevelly, in the English dominions, who, by means of the Society for the Propagation of the Gospel in foreign parts, and the Church Missionary Society, have embraced the Christian religion, in number about 40,000 persons, presume to approach the feet of your Gracious Majesty, with all humility and reverence, presenting this humble memorial.

We desire to acknowledge in your Majesty's presence that we, your humble subjects, and all our fellow-countrymen, placed by the providence of Almighty God under the just and merciful rule of the English Government, enjoy a happiness unknown to our forefathers in the inestimable blessings of peace, so essential to our country's welfare. Even the most simple and unlearned of our people, recognising this, declare the time to have at length arrived when the "tiger and the fawn drink at the same stream." Impelled, therefore, by the gratitude we feel, we humbly acknowledge it to be our delightful duty, heartily and incessantly, to beseech Almighty God, the King of Kings, to "endue our Gracious Queen plenteously with heavenly gifts, to grant her in health and wealth long to live, to strengthen her that she may vanquish and overcome all her enemies, and finally, after this life, attain everlasting joy and felicity."

Incalculable are the benefits that have accrued to our country from the English rule; and, in addition to the justice, security, and other blessings which all in common enjoy, we who are Christians are bound to be more especially grateful for having received, through the indefatigable exertions of English missionary societies, the privilege of ourselves learning the true religion and its sacred doctrines, and of securing for our sons and our daughters, born in these happier times, the advantages of education. Many among us once were unhappy people, trusting in dumb idols, worshipping before them, and trembling at ferocious demons; but now we all, knowing the true God, and learning His Holy Word, spend our time in peace, with the prospect of leaving this world in comfort, and with the hope of eternal life in the world to come. And we feel that we have not words to express to Your Gracious Majesty the debt of gratitude we owe to God for his bounteous grace.

Knowing that many among our Hindoo countrymen, both male and female, though still heathen, are beginning to read our Bible and inquire about the true religion, we take comfort in the hope that the Lord will vouchsafe to them His saving grace, and in future also, as hitherto, will hear the prayers of His faithful children throughout the world in their behalf.

We have heard with much sorrow that there are in these times in many of the kingdoms of Europe revolutions and sanguinary wars; but we have heard also, with the greatest joy, that in happy England peace and prosperity prevail, and that the income of the Missionary, Bible, and other societies has been constantly on the increase. We firmly trust that God will overrule all events to the advancement of truth and peace; and will grant to many nations, and to the whole world, the same genuine knowledge and happiness which have been granted unto us.

Our countrymen, who behold the magnificent bridges building by the English, the avenues of trees planting by them along all our roads, and the vast number of boys and girls, children of Christian, Heathen, Mahommedan, and Roman-catholic parents, learning gratuitously both in Tamul and English, at the expense of English missions, repeat their ancient proverbs, and say, "Instruction is indeed the opening of sightless eyeballs," and "The father who gives no education to his child is guilty of a crime;" and especially when they behold among Christians, girls, and aged men and women, learning to read the Word of God, they exclaim, "This truly is wonderful; this is charity indeed!" Surely then, we who enjoy those inestimable blessings, under a Christian Government, are, above all our fellow subjects, bound to acknowledge to Your Gracious Majesty our obligations to be at all times unfeignedly thankful for them; and we would also entreat, with the confidence and humility of children, that Your Majesty, agreeably to the words of Holy Writ, "Kings shall be thy nursing fathers, and queens thy nursing mothers," will still graciously extend to us your care and protection.

We add also our humble and fervent prayers that Almighty God will bless Your Majesty's Gracious Consort, the Prince Albert, Your Majesty's son and heir, the Prince of Wales, and all the members of the Royal Family, and ever bestow upon them all happiness and prosperity.

Thus, with deepest reverence,
Your Majesty's faithful subjects and most humble servants.

9044. What measures are in progress for the consolidation and permanence of the native churches in India, whether by a native ministry or by an endowment for such native ministry, or by the preparation of native students for ordination to the ministry?—We have now in Tinnevelly, as I have stated, seven native clergymen, of whom two are considered missionary clergymen, the others are pastors. The missionary clergy are an elderly clergyman and his son, who have their own district under the bishop and under the superintendence of our committee. The pastors have small districts, under the superintendence of a European missionary. We proposed to the natives in Tinnevelly that we would make them a grant of 50 *l.* or 500 rupees for every 500 rupees that they raised among themselves; the two sums to go towards the endowment of a church in the particular district in which the money was raised. The first 500 rupees that was raised was by a native clergyman, the Reverend John Devasagayam.

9045. With respect to the number of chaplains employed by the British Government in India, do you consider it to be adequate to the wants of the stations or to the general requirements of the Christian population?—No; I do not think it is adequate, as far as I am able to judge, in the Madras Presidency.

9046. Either as regards the population at the stations, or the Christian population where there are no stations?—I do not know of any body of Christians which are not at some station, except in Madras. The country-born community reside in Madras, as well as others not connected with the Company's service.

9047. Has your attention been called to the expediency of providing, in connexion with the civil government, an ecclesiastical government for any new presidency which may be created?—I think a bishop is wanted for Agra. I do not know that there is a bishop wanted for any other part of India at present.

9048. Would you recommend the sub-division of the present diocese of Calcutta into two portions at least?—I should.

9049. One to be the Bishopric of Agra?—Yes.

9050. Can you state to the Committee the area from north-west to south-east of the diocese of Calcutta?—No.

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9051. Does it extend from Lahore to Singapore?—It does; even higher than Lahore, from Peshawur.

9052. Does not it also extend further to the south-east than Singapore?—It does.

9053. Mr. *Hume*.] From what document or what authority do you give the return of 94,000 converts?—From the book I put in, "Revised Statistics of Missions, reprinted from the 'Calcutta Christian Observer,' November 1852. Compiled by the Rev. Joseph Mullins, Missionary of the London Missionary Society in Calcutta."

9054. That includes Protestant missions from every part of the world?—Yes; I observe one society is omitted there, and therefore the number probably is below the truth. The Dresden Missionary Society I do not see in that list.

9055. Are there not a considerable number of Roman-catholics in Tinnevelly?—There are a considerable number of Roman-catholics; a number of them, however, have become Protestants.

9056. Are there many of the old Portuguese Catholics there?—Not of Portuguese blood; there are the persons from Goa who are of Portuguese blood in part, but the body of Roman-catholics in Tinnevelly are pure natives.

9057. You suggested that grants in aid should be given; would you propose that they should be given to Roman-catholics also, or would you confine them solely to the Protestant missionaries?—To all classes; even Heathen and Mahommedans; provided there were a good inspection as there is in England, and provided no immoral book were admitted. The inspection should not interfere with the religion of any party.

9058. Are the Committee to understand that you would extend the Government aid for the education of all classes?—Certainly.

9059. Have you resided the greater part of your time at Madras?—Yes; I have visited the missions, but I have resided nearly the whole time at Madras.

9060. Is not there a society for the conversion of the natives at Madras?—There are several connected with England; there is the Church Missionary Society, the Society for the Propagation of the Gospel, the London Missionary Society, the Baptist Missionary Society, the Wesleyan Missionary Society, and American Missionary Society.

9061. Do they all concur in the wish that the Bible should be a class book in the schools?—The individuals of those societies would concur in wishing that the Bible should be permitted to be read in the schools, but I do not think they would concur in wishing that the Bible should be part of the system of education in the school.

9062. During your time, was not that a question which was mooted and discussed?—For some time it was; the case was this: we always considered that the Bible was a proscribed book in the Government schools; that it was so regarded was plain from the conduct of many of the principal civilians high in office in Madras, and also by, at one time, the judges of the Supreme Court; then Lord Tweeddale contemplated in his Minute the giving permission to the boys to read the Scriptures, and, if I recollect right, the desire of the natives was to be certified by the parents giving an application in writing, but I am not sure of that. The Court of Directors objected; but now Sir Henry Pottinger sees no objection to permission being given to introduce the Scriptures, and the newspapers, which were most violent against Lord Tweeddale and his Minute, one of them in particular, have now declared that there is no hinderance to the admission of the Scriptures.

9063. Do you desire the Government to remain perfectly neutral as to the introduction of the Bible?—That they shall give permission for the formation of a Bible class; that they shall not prohibit the Bible as they have done, as I understand, hitherto.

9064. In the case of those schools where such permission is to be given, do the Government contribute towards their support?—The Government wholly support the schools which I am speaking of.

9065. Are they wholly for the natives?—They are wholly for the natives; Christians are admissible, but Christians would not like to send their children there.

9066. Do you know in what way the sanction you speak of has been given by Sir Henry Pottinger?—No actual sanction has been given; but he sees no

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no objection to it. Matters remain as they were, as regards the Government schools.

9067. Do any of the converts receive allowances or means of subsistence from any of the missionary societies?—None whatever, excepting those who are employed by the missionary societies as catechists, schoolmasters, and so on.

9068. In fact, pecuniary assistance is limited to those who are made useful for the objects of the missionaries?—Certainly, by the Church Missionary Society. I should not like to speak positively of the other Protestant Societies, but I believe that to be the principle of all the Protestant Missionary Societies.

9069. Mr. *Mangles*.] You spoke of the want of neutrality of the Government manifesting itself in various ways. You illustrated it by two deviations from the strict line of neutrality; one on one side and one on the other. You said they were not neutral because they taught those sciences and imparted that knowledge which destroyed the Hindoo faith of their pupils; and you said they were not neutral, on the other side, because they forbad the introduction of the Bible in the schools?—They are not neutral, because, while they support institutions to which Heathen and Mahomedan children go, they refuse assistance to the 94,000 Protestant Christians, equally their subjects with the Heathen and Mahomedans.

9070. Taking the number of those Christians, and comparing the number with the native Hindoos and Mahomedans, would not the assistance rendered to the Christians, in proportion to the assistance rendered to the whole, be infinitesimally small?—It would be small, but I speak of the principle. I should say there was a number still smaller than the 94,000, namely, the East Indians. The Protestant East Indian community at Madras have twice memorialised the Court of Directors, and in the space between those two communications they sent home a memorial to the Board of Control, which I understand was considered informal, and was returned to them. The last memorial was dated September 1850, and it has not to this day received any notice from the Court of Directors. I think the East Indian community have a claim upon the Government for some assistance towards the education of their own children.

9071. Would not that assistance, as I said, if rendered in proportion to the number of the population of the respective classes, be so small in the case of the Christians that it would be rather an insult than any real assistance?—No; the fair way of looking at it, according to my judgment, is not to consider the number of heathen and Mahomedans, but the number of persons receiving education at Madras from the Government, who are heathen and Mahomedans. There is the Government High School and there is Pacheapah's School, at which heathens and Mahomedans are receiving a good education. In the same place there is a considerable body of East Indians, whom the Government refuse to assist; therefore there is the plain fact that the heathens and the Mahomedans are assisted by the Government, and the others are shut out, which produces a feeling of disloyalty on the part of the East Indians.

9072. Would not it be a measure of favouritism, in your judgment, if the Government gave as much or nearly as much to the thousands as they gave to the millions?—Practically it would not, because the Government at Madras, if I am rightly informed, has funds in hand from which they might contribute, without at all injuring the heathen and Mahomedan community, or the education which they are now receiving.

9073. Would not it be more proper to open more schools, and give greater facilities of education to the great bulk of the population?—Certainly; I wish that to be done; but as it stands at present, and as it has stood since the East Indians have desired this assistance, there have been funds available for the purpose; and there has been a refusal, or, at any rate, a neglect on the part of the Government at home to apply them.

9074. Do not you think even the appearance of any degree of undue favour given to the Christian inhabitants of India, whether native or European, in preference to the Hindoo and Mahomedan natives of the country, would do more harm to the cause of religion in the long run than any small pecuniary assistance could do good?—I do; I should be sorry to see the Government departing from its present position of strict neutrality.

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9075. Do you agree with this opinion which was stated by Mr. Halliday, "I believe the very tolerance, or, as they sometimes call it, indifference of the natives to missionary teaching, and the very reason why the missionaries go in perfect security, and teach and preach all over the country, without stint or limit, without the slightest interference or even exciting the anger of the natives in any great degree, is, that the natives are thoroughly persuaded, by a long course of observation of the conduct of the Government, that the whole thing is a matter of private exhortation and private influence, and that the force and influence of the Government, whether in the schools or out of the schools, is never intended to be applied to that purpose; but I have a very strong conviction that, if any other course were pursued; if the Government, in the schools or out of the schools, were, by reason of the present quiet and apparent tolerance of the natives, to attempt to convert, either by influence or by force, it might produce a very serious convulsion, which would, at all events, throw the missionaries back a great number of years"?—I should not concur in the last part of that statement; I have no fear of any serious convulsion; but in the general tenor of that evidence I entirely concur.

9076. Should you have no fear of a convulsion if the Government were to attempt to convert either by influence or by force?—Certainly, by force, or even by influence; but that is not a case which I understand to be contemplated by anybody.

9077. I understand you to desire, and that the Church Missionary Society, which you represent, desire, the entire and absolute netruality of the Government?—Entirely so; I should be very sorry if the Government were to think of rendering any assistance whatever to our society, further than protection. If I knew of any proposal from the Government to assist our missions, I am sure the society itself, and certainly I personally, should at once decline it.

9078. Upon the whole, with the exception you have specified, that neutrality is honestly and fairly carried out?—Most honestly in intention; and in practice, generally, honestly and faithfully.

9079. Sir *C. Wood.*] The basis of any proposition for the assistance which you would propose to be given by the Government is, that it should be given to all religions, confining the support from the Government to secular education?—Yes. With regard to education, I think there is a great want of a practical view of the subject. I do not think that the natives will receive the education in the vernacular and English languages which they ought to receive, until the authorities at home take effectual measures for transferring the training system, which is at present going on in the different schools in England, to India. Till those who are experienced in the training system are sent out, I think the progress will be very slow. I should like to see the whole of the Government system of inspectors and training schools and other schools adopted without delay in India, for the benefit of the whole of the community.

9080. Would you transfer to India the system of assistance to education given in this country by means of the Committee of Privy Council, and the persons acting under them?—Yes; I wish the authorities at home to go further than that, because I wish training masters to be sent out. The Government here merely assists schools, and sends out inspectors; but for our schools in India I should wish them to send out training masters. The Government at home stands so far in a different position from the Committee of the Privy Council, that they not only have to encourage education by grants in aid, but they have to encourage education by their own schools,

9081. Mr. *Mangles.*] As regards the extension of the Episcopacy, do you think it essential to the efficiency and high character of the establishment of chaplains of the Company that they should be overlooked by bishops, and that the dioceses should be of such a size as to render that superintendence and control effective?—Yes; I should say wherever there is superintendence, care ought to be taken that the superintendence is effective.

9082. Do not you think it is as essential to the ecclesiastical branch of the service as to any other branch that there should be active superintendence? Yes.

9083. Is it not actually impossible, having regard to the present size of the bishopric of Calcutta especially, that the bishop should exercise that superintendence?—I do not think it is possible, and therefore I think there ought to be a bishopric at Agra. I do not think there should be a bishopric at present in

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in Tinnevelly, because I think the Bishop of Madras is able to exercise efficient superintendence there.

9084. Sir *C. Wood.*] Would not the purpose of placing a bishop in Tinnevelly be for the native inhabitants, and not for the Company's servants?—Very partially, for the Company's servants; they are comparatively few, but with Tinnevelly would probably be connected Trichinopoly, where there is an European regiment.

9085. Mr. *Mangles.*] In the Punjaub, and in the countries to the north-west, of which Agra would be the Episcopal residence, there is a very large proportion of military and civil servants of the Company, is there not?—Yes.

9086. And of European regiments besides?—Yes; but I should think a bishop at Agra might superintend the whole of the civil and military servants of the Company in the Punjaub without much difficulty.

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*Lunæ,* 1° *die Augusti,* 1853.

MEMBERS PRESENT.

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| Sir Charles Wood. | Sir T. H. Maddock. |
| Mr. Elliot. | Mr. Lowe. |
| Mr. Fitzgerald. | Mr. Hardinge. |
| Sir J. W. Hogg. | Mr. Newdegate. |
| Sir R. H. Inglis. | Viscount Jocelyn. |
| Mr. Spooner. | Mr. Mangles. |
| Mr. Hume. | |

THE RIGHT HON. SIR CHARLES WOOD, BART., IN THE CHAIR.

*Thomas Staunton Cahill,* Esq., M.D., called in, and Examined.

*T. S. Cahill,* Esq. M.D.

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9087. *Chairman.*] YOU are in the Medical Service of the East India Company?—I am.

9088. Will you state what your service in India has been?—It is more than 25 years ago since I entered the service; I served in the Bombay Presidency, extending to Upper and Lower Scinde, to Aden in the Red Sea, and to almost all our stations, with one or two exceptions.

9089. Have you been on service with European troops, in the army of India?—I have.

9090. Can you form any opinion as to what proportion of the European troops profess the Roman-catholic religion?—Judging from the regiment with which I served, and those regiments with which I am acquainted, I should think the proportion was about half.

9091. To what extent is any spiritual assistance provided for them by the Government of India?—There is a military Catholic chaplain at every fixed station.

9092. By whom is that service performed?—Generally speaking by a Portuguese priest, with the exceptions of Bombay, Poonah, Kurrachee, and Ahmednugger. Many years ago they were all Portuguese.

9093. What are the Committee to understand by the expression "a Portuguese priest"?—A native priest, born in the country and educated at Goa.

9094. Do you mean that they are natives descended from Portuguese ancestors who settled in India?—Yes.

9095. Will you explain what class of people those are?—They are Indians born, not Anglicised; and are, generally speaking, from Goa, where they have no communication with the British troops till they are employed by our Government.

9096. Are they priests who are resident in those places, or are they sent to the stations by the English Government?—They are sent to the stations by the Vicar Apostolic, at the request of the English Government.

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9097. When they are performing duty, they receive certain allowances from the Government?—Yes.

9098. Do you conceive that to be a satisfactory way of providing for the spiritual instruction and assistance of the European troops?—No, I do not.

9099. Will you state your reasons for that opinion?—The European troops enlisted in this country are unacquainted with the Portuguese language, and, generally speaking, with every language except English; and I think that they require a clergyman who can communicate with them in the English language, and can inculcate the precepts of their religion upon them. I think this is essential to the good moral conduct of the men, and the discipline of the service.

9100. Mr. *Elliot.*] Have those priests any mixture of native blood in them?—They are all natives; the Portuguese have been centuries in India; these priests are all men of colour. The European soldiers dislike all men of colour, and they dislike those priests on that account; there is no moral reason for their disliking them, and the only cause of complaint is that they cannot speak English sufficiently well to convey that moral instruction which all soldiers ought to receive to keep them sober and well conducted.

9101. They are, in fact, native Portuguese?—Yes; in colour they are as dark as any other natives of the country, but they differ from them in feelings and in habits.

9102. *Chairman.*] Are you acquainted with the circumstances of the other Presidencies in India?—Not except by hearsay; there are other clergymen on the mission; there are several Italian clergymen, whom I have met at different stations.

9103. What is the character of the Roman-catholic clergymen whom you have mentioned as being stationed at Bombay, Kurrachee, Ahmednugger, and Poonah?—Latterly they have been British clergymen, who were sent out to India upon the mission, and who have been employed at those stations.

9104. By whom have they been placed at those stations?—By the Catholic Bishop, I believe, at the requisition of the Government; they receive a small amount of pay from the Government, and are regarded as in the Government service.

9105. Are the Committee to understand that they have been placed at those stations by the same authority which placed the native Portuguese priests at the other stations?—Yes.

9106. Is that entirely at the discretion of the Vicars Apostolic at Bombay?—Yes.

9107. Is there any other deficiency in the provision for the rites of the Roman-catholic religion, as regards the army, to which you would refer?—The soldiers frequently complain of the system by which their children are caused to be proselytised; their children are placed in the schools, and in the military asylum, and those are conducted on principles to which the Catholic part of the army object. When sick in the hospital, the men have frequently complained of not having British priests.

9108. The complaint, so far as the men in the hospital goes, is that they have not the attendance of priests with whom they can freely communicate in their own language?—Yes; which is essential to them.

9109. Are you acquainted with the remuneration which those Roman-catholic priests receive?—The average has been 50 rupees a month for each station, with the exception of Bombay, Poonah, and Kurrachee; and probably one or two stations where, from the nature and extent of the duties, the salary has been increased.

9110. The payment varies probably with the number of soldiers usually stationed at the place?—No, it is a fixed payment, which has been increased of late years; it is, however, so insufficient that the soldiers are taxed for the support of their own clergyman and the building of their own chapels.

9111. The soldiers are called on to contribute towards the maintenance of the priests beyond the allowance furnished by the Government?—Yes. I also think the soldiers should be relieved from the tax entailed on them in having to build their own churches.

9112. Do the soldiers exclusively provide the funds for building Roman-catholic chapels?—They are built, I believe, by a contribution to which all the Catholic officers and soldiers subscribe. I remember a case where my own regiment had to contribute to build a chapel at Aden, on the Red Sea; they had also

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also to make a similar contribution to erect one at Poonah; and I remember the 86th regiment having to build one at Kurrachee, and being again called on to assist in erecting one at Poonah. That I look upon as a tax upon the soldiers, from which I think it would be wise that they should be relieved.

9113. Is not considerable assistance given by the Government in all these cases?—I am not certain whether the Government have given assistance; I believe to the Poonah chapel the Government did contribute, but to what amount I do not know.

9114. Are there no other members of the Roman-catholic congregation in those places, except persons in the service of the Company?—Yes, there are a good many Portuguese and native Catholics. They do not consider themselves bound to contribute to those buildings, which are exclusively for the troops.

9115. Do they attend upon the service at those chapels?—They sometimes do; but there are generally speaking small chapels in the Bazaar to which they belong, and they generally support those chapels.

9116. What I wish to ascertain from you is whether the chapels to which you allude are exclusively for the use of persons in the service of the Company, or whether all the other Roman-catholics at the station, as the case may be, do not attend as a portion of the congregation?—They are quite open to any one; but when I have gone there it has been with troops, and the troops generally occupy them.

9117. Mr. *Elliot.*] Do not other people in fact attend?—Any one can attend. The chapels built by subscription are considered military chapels for the use of the troops, but they are open to any one, and may be attended by any one.

9118. *Chairman.*] Are they in point of fact attended by other persons, natives of the places, besides the troops?—Yes; natives of the places go there. When the troops go there the clergyman officiates for the troops, because there is a sufficiently large body of troops to occupy the chapel. There is service again performed to which the residents are quite at liberty to go, and they do so; but they have besides that a chapel of their own in the Bazaar, at Poonah, to which I now allude, which is more convenient to them than the military cantonment chapel.

9119. In fact there are two services, one nearly exclusively for the troops, and another for the other Roman-catholics, resident at the place; those services being held at different times?—Yes, there generally are.

9120. One building serves for both purposes?—The building serves for both purposes, but the building has to be erected by a subscription from the Catholic troops; the natives are too poor to contribute, and have never contributed as far as my recollection goes; still the chapel is quite open to them. Staff officers and officers of other regiments, and soldiers of other religions also, have contributed with a view of assisting their Catholic comrades, and relieving them from what they look upon as rather the harassing tax of having to build churches and keep them in repair at every station they go to.

9121. Sir *R. H. Inglis.*] Does the Government contribute anything to the erection of such a chapel, or is it erected solely by the contributions of the individual soldiers?—I believe in the case of the chapel at Poonah, which is the only one I am aware of, to which the Government has contributed anything; they gave 2,000 rupees; I am not quite positive as to the sum. The Government does not consider itself bound to build such chapels. In some instances the Government engineers keep them in repair, as they do the Protestant churches; I have no doubt individual members of the Government would put their names down for subscriptions towards the building of such chapels; but the Government, as such, does not contribute.

9122. *Chairman.*] Will you have the goodness to state the disadvantages under which you conceive Roman-catholic soldiers to labour as regards the education of the children?—The soldiers of the European army of Bombay, both Catholic and Protestant, have been called on to subscribe to the Military Asylum. The soldiers have complained that when their children are admitted into that asylum, they were never afterwards permitted to attend to their own religious duties, that asylum being avowedly intended to proselytise the children; the soldiers complain of that. I cannot tell how this has occurred, but I am surprised to find it has continued, because from my experience of the government of the Court of Directors, I think it has been always just, benevolent, and liberal.

The local government, on the representations of Dr. Whelan, were anxious to correct that evil; it could be corrected, in my opinion, if a portion of the building, of a size proportionate to the number of Roman-catholic orphans were handed over to the use of those orphans solely; this would satisfy all parties; it would remove the discontent of the European soldiers, and would be a saving to the Government, as it would provide a building, which is already erected. I am myself anxious, from my own experience, as serving for a long time with the European troops, to see all religious distinctions abolished in the army as far as that is possible, and if I may be permitted to add an expression of my own feelings, I would extend quite the same amount of justice and liberality to the Jewish, the Mahomedan, and the Hindu soldiers.

9123. Were you on service with Sir John Keane's army on the Indus?—Yes; I was staff surgeon to the reserve force, which occupied the country from the Bholan Pass to the Indus.

9124. Was any provision made for Protestant worship in that army?—Yes; that army was accompanied by a Protestant chaplain.

9125. Was any similar provision made for the Roman-catholics composing a portion of that force?—None.

9126. Was there any means of worship provided for them by the attendance of Roman-catholic clergymen resident in the country?—During the three years that I was in Scinde, I am quite certain there was no Catholic clergyman there; Catholic officers, or serjeant-majors, generally speaking, read prayers for the men, but to attend funerals, and to attend the men when sick, I cannot remember that there were any Catholic clergymen there; I speak from a knowledge of about three years. What occurred afterwards I do not know, but I believe upon the representations of the soldiers to the then Governor, Sir George Arthur sent up a Catholic priest to officiate for the men; we had European artillery, and we had Her Majesty's 40th Regiment; and I think about half of those men, as well as I can now remember, were Catholics.

9127. Sir *T. H. Maddock.*] You served, with your corps, at Aden?—I did.

9128. In what years was that?—1846, 1847, and 1848.

9129. Was it a wing of the regiment?—It was the right wing, and the head-quarters.

9130. Was there any Protestant chapel or church erected there?—There was.

9131. At whose expense?—I believe at the expense of the Government.

9132. Was any Protestant chaplain appointed to that station?—Yes; the Rev. Mr. Badger was the Protestant Government chaplain.

9133. What was the proportion, in the wing of your regiment, of Catholics and Protestants?—I think they were pretty equally divided.

9134. In the case of Kurrachee, when it first became a military station, was any Protestant place of worship erected there?—None, when I was there.

9135. Was there a Protestant chaplain maintained there?—There was; the mess-tents of the regiment, and afterwards the mess-houses, were placed at his disposal for Divine worship. The mess-house is considered Government property; we all received a very liberal allowance from the Government towards messes and mess-houses; the mess-tents are used for the purposes of courts-martial and committee-rooms, and also for the purpose of Divine service.

9136. Subsequently to that period, are you aware whether there has been erected any Protestant church at Kurrachee?—I believe there has been.

9137. Has any Catholic place of worship been erected?—Yes; it was erected by the Catholic officers and soldiers of Her Majesty's 86th regiment, and was considered almost as a regimental building; Colonel Craig and some other Roman-catholic officers in the regiment commenced a subscription, every soldier also paying out of his monthly pay a certain sum of money, according to his means. Each non-commissioned officer paid so much, and each drummer and private so much, till the chapel was completed; afterwards, a good deal remained to be paid off, and it was made up by the soldiers themselves in the shape of private subscriptions.

9138. How many years has the Roman-catholic Orphanage been established at Bombay?—I cannot answer that question except in this way; I went out to India in 1826, and it was then erected and used as an asylum and orphanage, and all children of Catholic parents admitted into it were prohibited by the rules of that asylum from attending the worship of their own parents; and this has been very much complained of by the troops.

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9139. At the period when you were stationed at Bombay, did any such prohibition exist?—It did; and up to the date of my leaving Bombay last year. If there has been any alteration, it has been subsequent to my leaving; I came home with Sir John Grey last April twelvemonth.

9140. What was the number of Protestant children in this seminary?—I do not know; there were a great many; I believe the number amounted to several hundreds, both male and female. I had no opportunity of knowing anything about it, except from the complaints of the men, that their children, when once admitted, were obliged to give up the tenets of their own faith; the soldiers often mentioned this to me, as an officer, and we all lamented it. I think it was felt as a cause of discontent.

9141. How are the boys disposed of when they come to the age of 14 or 15?—Generally speaking, they are apprenticed to trades; a great many of them are sent into different printing houses, and are apprenticed to other trades; some of them are given over as musicians to the regiments; in that way, I think, they are disposed of.

9142. Have they any musical instruction?—Not in the school; they get it with the regiment. There is a great difficulty in India in disposing of that class, who are all pure Europeans; they do not mix with the natives, and the natives do not mix them.

9143. What was the result of that education which precluded them from attending Catholic places of worship?—The result was, that they all became compulsorily Protestants, and that was the result of which the men complained.

9144. Mr. *Elliot.*] Are those children of the soldiers chiefly pure Europeans, or are they of mixed blood?—Pure Europeans, generally speaking. After a regiment has been 10 or 15 years in India, a good many of the soldiers marry half-caste women. Sometimes there are a good many of those, but generally speaking, that is not the case. In my own regiment they were pure Europeans, without any exception.

9145. Are the children who are admitted to this school of necessity the children of married soldiers, or are they the children of women who are kept by soldiers?—Both are admitted.

9146. Mr. *Fitzgerald.*] You have stated that the military asylums were avowedly to proselytise; do you mean that that was their professed purpose, or that proselytism was the tendency of the rules and practice?—It was the tendency of their rules and practice. The managers, generally speaking, were Protestant chaplains, who did not hesitate to say, that their bye-laws compelled them to bring up the children as Protestants; and, therefore, by the word "avowedly" I mean that, if you ask them why the children are not permitted to to attend the worship of their fathers, they tell you this institution is entirely Protestant.

9147. Is there any obligation upon the soldiers to contribute to the support of this military asylum?—No obligation, further than that a soldier does not like to refuse the request of the commanding officer. Some of the commanding officers have been exceedingly warm and anxious to obtain support for these orphanages.

9148. Do they, in fact, obtain support from the Roman-catholic soldiers?—Latterly they have not, because an attempt has been made by them to provide for their own orphans.

9149. Are those military asylums the same as were known under the name of Military Orphanages?—Yes.

9150. Do those orphanages receive any support from the Government?—Yes; the building is kept in repair by the Government engineer. Each orphan child receives five rupees a month from the Government; each child who is not an orphan receives 2½ rupees from the Government; they also receive other Government assistance, annually paid; and books, stationery, clothing, and other matters are liberally provided for.

9151. Up to the time you left Bombay, were there any other institutions for the orphan children of soldiers, except those orphanages which you have described?—The Catholic portion of the service made an effort, before I left Bombay, to get up an asylum for female children; they could not do it for the others; they had not the means. To that institution the Catholic officers in Bombay were subscribers, but it was on an exceedingly small scale, and became inefficient for want of means; the amount subscribed was not sufficient to procure a house; clothing and other matters had to be provided, and the result was that much good could not be done.

9152. That was the state of things up to the time you left?—Yes.

9153. I believe an alteration has since taken place in Bombay?—I believe there has.

9154. You have stated that the average pay of a Roman-catholic military chaplain is 60 rupees a month?—Yes; with the exception of a few stations that I have mentioned, where their pay has been of late years increased.

9155. In consequence of their having heavier duties?—Yes; and there being a larger number of troops.

9156. You have already stated that you do not consider that sum sufficient?—I do not consider it, by any means, sufficient.

9157. What is the average pay of the Protestant chaplain at each military station?—The lowest rate of pay that a Protestant chaplain receives is 500 rupees a month; but if you take the entire amount paid to the ecclesiastical establishment of India, it will give an average of about 850*l.* a year per head.

9158. You have spoken of the Portuguese priests; are those priests whom you have spoken of ordained by the Archbishop of Goa?—Yes, generally speaking; some of them have been also ordained in Bombay, where there was a school and a native college formed. They are men to whom there is no objection, except that of their being men of colour, and not speaking the English language, and being entirely natives in their habits and feelings. In my opinion, the soldiers have always complained of it as a grievance, that they should be left to the guidance and management of those clergymen.

9159. Are those Portuguese clergymen who have been so ordained by the Archbishop of Goa at all in connexion with the authority of the Portuguese Crown?—Some of them are entirely so, I believe, refusing to acknowledge any jurisdiction but that which emanates from Goa. I presume that to mean emanating from Portugal.

9160. You have suggested, with reference to military asylums, or military orphanages, that a separate portion of the building should be allotted to the Roman-catholic, and a separate portion to the Protestant orphans?—My own feelings and opinions are these, that soldiers who live in one barrack together, who campaign together, and who frequently die together, should be treated as much like one family as possible, and that every thing that is just should be extended to the one branch of the service as well as the other. I should think it exceedingly unjust to take the orphans of Protestant soldiers and attempt to make those children Roman-catholics, and I would extend the same freedom from coercion to the Roman-catholic soldiers. This would be done, in my opinion, very easily, by giving over to the Catholics one wing, or any portion that might be deemed requisite, of the Government building, known as the Byculla Schools. That would remove the whole cause of the discontent.

9161. I suppose you would contemplate that in that portion so allotted to Roman-catholic children, they should receive religious instruction from their own priests?—Yes; a mixed education would lead to a great deal of annoyance; and, I think, would not result in any good. In what I have now stated I would include the Presbyterians. I think their orphans are also entitled to be brought up according to the wishes of their parents. One portion ought to be educated by Roman-catholic masters, one by Protestant masters, and the third by Presbyterian masters. The Presbyterians have also complained frequently of their children being all subjected to the rules and regulations of an institution which they object to.

9162. Do you know the military schools in Phœnix Park, Dublin?—I have never been through them.

9163. Do you know the system which is there pursued?—I think I do; I have not read the by-laws, but I think, the outline of the system is very similar to that which I now mention. They are allowed perfect freedom of conscience, to which one soldier, I think, is as much entitled as another. I really think the system pursued there by Sir Edward Blakeney is as good an example as could possibly be followed by the Indian Government.

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—Entirely; the Protestant soldier is never called upon to pay one farthing for that purpose, whereas the Roman-catholic soldier is; and it is upon that ground I think that the men consider it rather a hardship.

9165. Can you tell the Committee whether the spiritual accommodation provided generally for the Protestant soldiers serving in India is sufficiently ample to provide also for the spiritual wants of all the Protestant Europeans residing at the various stations, as far as you can judge?—I think it is very ample; if you calculate the European troops in India at 40,000, I believe not more than 20,000 of those belong to the Church of England, and I think the number of chaplains sent, if you were to divide the number of the troops by the number of chaplains, would give you a chaplain for every 170 men; there has been no ground for complaint on the part of the Protestants.

9166. In the sum which you have stated as being given to the Roman-catholic clergyman, does the Indian Government make any provision for the education or spiritual instruction of the Roman-catholic Europeans in India?—None, with this exception; recently a sum of 2½ rupees a month in some cases, and five rupees a month in others, has been allowed to the children who are taken into the Catholic establishment lately instituted by Dr. Hartmann. But I am going back to a period of 25 years; and there has been nothing done till very recently for the religious wants of the soldiers, further than an average payment of 50 rupees a month to the native priests.

9167. Has the absence of proper education and spiritual provisions for the Roman-catholic soldiers and their children had any prejudicial or demoralising effects upon the soldiers or their children?—I think it has.

9168. Will you be good enough to state in what particulars?—I have observed that the soldiers, when away from the means of receiving moral and religious instruction were very frequently in the guard-room and under punishment; and, as an officer of the service, I consider it would be highly conducive to discipline, that moral and religious instruction should be given to all the soldiers.

9169. Have you known soldiers who had either been wounded upon the field of battle, or who were on beds of sickness from other causes complain, that in the event of their deaths, their orphan children would be left wholly unprovided for?—Complaints have been made to me by men of different regiments when they were dying in the hospital; they felt unhappy and discontented at the recollection of the fact that while the Protestant portion of the children were the objects of the care of the Government, their own children were compelled to abandon what the fathers believed to be the only proper religion. That feeling, I think, has been general among the Roman-catholic soldiers, particularly on service and when sick in hospital. Those who had children were naturally anxious about them, and always regretted that they had not a Catholic orphanage to put them into. That regret, I may say, has been universal.

9170. I presume that that has led to a feeling of discontent among the Roman-catholic soldiers?—Yes; they always expressed themselves as not quite fairly dealt with; they did not go as far as to say that they wanted a purely Roman-catholic orphanage, but they thought it a hard case that if their children were once admitted into the present school, they were obliged to abandon the religion of their fathers.

9171. Mr. *Hardinge*.] Are the grants to Roman-catholic orphanages confined to Bengal?—No; they exist in Bombay and Madras also.

9172. Sir *R. H. Inglis*.] In answer to the Honourable and Learned Member who has just examined you, you have stated that when you used the phrase that the Military and Orphan Asylum was "avowedly" established to proselytise the children of Roman-catholic soldiers, you did not mean that that was the principle of the establishment, but rather that it was the tendency of the education and of the management; is that the conclusion which you wish the Committee to draw?—It is the tendency of the management, and I believe it is also the principle of the establishment.

9173. When you say that the principle of the establishment is to proselytise the children of Roman-catholics, do you not revert to your original statement, without the qualification which you have addressed to the Honourable and Learned Member who recently examined you?—I consider that an institution which prevents a child from attending any worship except that of the Church of England, is avowedly

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avowedly intended to proselytise; that is my opinion. Probably the expression may be somewhat too strong, but the result, I think, justifies it.

9174. Is the admission of a child to that institution compulsory?—That requires explanation. It is not compulsory; but a child bereft of his father in a country like India has no other asylum to go to.

9175. Is there not a Roman-catholic asylum recently established?—I believe one has been established since I left Bombay; but I believe their means are so exceedingly small, that they have only been able to accommodate a few female orphans. I think they have not yet the means to accommodate boys.

9176. Would the tendency of the management and of the education in such new institution be to bring up the children in the doctrines of the Church of Rome?—Certainly.

9177. If the child of a Protestant father were introduced there, the entrance of that child being voluntary, and not compulsory, do you or do you not think, that under the tendency of the management of that institution, he would be brought up as a Roman-catholic?—He would, while in that institution, be a perfectly free agent, and his guardian would be equally free that he should go every Sunday, or as often as he pleased, to the Protestant Church.

9178. Do you state this to the Committee from your own observation, or from your own knowledge of the fact?—From the rules of the institution; when the matter was in agitation, it was intended that it should be open to any persons to send their children there for education. It was not intended to be compulsory upon any, except upon the offspring of Roman-catholic soldiers, who wished it to be so; it would be perfectly free to all to enter it, and perfectly free to the guardian that his child should go to his own church every Sunday, or as often as he pleased. What is complained of in the other establishment is, that that amount of liberty has not been permitted.

9179. You have, in different forms, expressed your opinion that moral and religious instruction ought to be given to all the soldiers?—I consider it essential to the good of the service and to the good of mankind generally, whether civil or military.

9180. Do you wish the Committee to understand it to be your opinion that the Government of India should provide for the moral and religious instruction of each class of its Christian subjects who may be in a regiment or at a station? —I do.

9181. Without reference to the numbers which each sect might produce as candidates for such education, moral and religious?—I think you may confine the sects to three; the Catholic, the Protestant, and the Presbyterian.

9182. You refer to Roman-catholics, Protestants, and Presbyterians: wil you state to the Committee whether, under the word "Protestant," you mean anything but the United Church of England and Ireland?—I mean to include all those men who have no religious objection to entering a Protestant church.

9183. Under the word "Presbyterian," do you wish the Committee to understand that you include the Established Church of Scotland, the Free Church o Scotland, the Seceders from the Church of Scotland, the Baptists, who are i Bengal, or the Americans, who may happen to be in any station, and that you think provision ought to be made by the Government for the moral and religiou instruction of the Roman-catholics, of members of the Established Church o England, of the Church of Scotland, of the Free Church of Scotland, of th Baptists, and of any other denomination of persons not belonging to the Protestant Episcopal Church?—There are so many denominations and sub-denominations among Protestants, that I think the Government cannot be called on nor could any Government be expected to make provision for all, because you would have to descend to very minute ramifications; but the three religiou bodies which we suppose the army to be composed of are the Protestant, th Catholic, and the Presbyterian.

9184. Meaning by the word "Protestant" the Established Church?—I would include all who have no conscientious objection to entering the Established Church. I remember a case which is quite in point: the 78th Highlander relieved my own regiment a few years ago, and the Government provided Presbyterian clergyman to officiate for the Presbyterians in that regiment, which I think, was quite fair.

9185. The question recently addressed to you, brought to your recollectio that there were members of the Presbyterian communion who would resist bein

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considered as bound to attend the worship of the Established Church of Scotland?—Yes.

9186. Does your principle, supposing there were 1,000 soldiers of the Free Church, and 1,000 soldiers of the Established Church of Scotland, lead you to say that the Government should provide for those belonging to the Established Church, and not provide for the others?—No, my principles would lead me to provide justly and fairly for all. I would not compel any Presbyterian or member of the Free Church to enter an Episcopal Church, if he had the slightest objection to it; I would give the soldiers no ground for discontent. I should like to see all the soldiers live on good terms together, and that no party should have a cause of complaint. I would, therefore, provide religious instruction for the people in the way I have mentioned.

9187. You wish the Committee to understand that you would act upon the principle without reference to the proportions?—Exactly so.

9188. But if so, are you not bound equally to provide for a small number as for a great number?—I do not think it is practicable. My principle would carry me fully to the extent which you mention, but a principle and the means of working the principle do not always go together. I think where you have minute ramifications, it would be impossible to provide for them, but as far as my feelings go, they are simply these, that I would not coerce the conscience of any man.

9189. Will you be pleased to state to the Committee, whether, in Her Majesty's service at home, any analogous provision be made for the moral and religious instruction of those who do not concur in the belief of the Church of England?—I believe at home there are churches and chapels denominated dissenting chapels, which are to be found in every town in England, and to those chapels those men are perfectly free to go. In India there is nothing of the kind.

9190. Does the Government provide those chapels?—No. In the colonies the Government provide for the religious instruction of the Roman-catholic portion of the army, and I believe that the Government also provide for the maintenance of their clergy there.

9191. You do not state this, however, either from your own personal experience and knowledge, or from any immediate attention which you have given to the subject?—I have inquired, and I find that colonial chaplains have their passages paid by the Government, and they are remunerated for their services abroad.

9192. The question to which your attention has been called is, whether there be or be not in Her Majesty's service in the colonies such a miscellaneous staff of moral and religious instructors for different classes of Her subjects as you think essential for the interests of the service in India?—I believe in Her Majesty's service there is in each regiment a regimental school, with a regimental schoolmaster, and I believe that that regimental school is governed entirely upon the principles of the Episcopal Church of England.

9193. Do not you consider that the preference given to the United Church of England and Ireland, the Protestant Episcopal Church established in those two countries, is in reference to its long establishment here, apart from its truth, and also in reference to the fact that it is the religion of the Crown of England, and of the great majority of the people?—I believe it is because it is the religion of the State.

## The Very Rev. *Joseph Kennedy*, called in; and Examined.

Very Rev. *Joseph Kennedy*.

9194. Mr. *Fitzgerald*.] I BELIEVE you are Vicar-general of the Roman-catholic District of Western Bengal?—Yes.

9195. How long have you been resident in India?—I arrived in India in January 1842.

9196. Have you been there ever since that time?—I have till last December.

9197. In last December you returned?—I did.

9198. In what parts of Western Bengal have you been resident from time to time?—I have been principally resident in Calcutta, and have not been long resident anywhere else in Bengal. I resided at Madras for one year, and at a military station between Madras and Calcutta, Vizagapatam, for another year.

9199. I presume, in performing your duties as Vicar-general of the Arch-diocese of Western Bengal, you became conversant with the statistics generally of the Roman-catholic body there?—I think pretty generally so.

9200. Can you give the Committee any accurate idea of the number of Roman-catholics in the arch-diocese of Western Bengal?—I think the number would be under-stated at 15,000.

9201. Do you include in that number European Roman-catholic soldiers?—No. Irrespective of European Roman-catholic soldiers stationed within the vicariate of Western Bengal, there are 15,000.

9202. How far does that vicariate extend?—About 200 miles north of Calcutta, about 100 miles to the west, and about as many miles to the east, but not far south.

9203. Sir *T. H. Maddock.*] Can you state what districts are included?—I cannot state the names of all the districts at this moment. I have travelled very little in the Presidency of Bengal. I have been principally stationed at Calcutta.

9204. Does it extend to Patna?—No; it goes beyond Moorshedabad.

9205. To Cuttack, on the south?—Cuttack is the boundary south.

9206. Mr. *Fitzgerald.*] In addition to the 15,000 resident Roman-catholics are there also Roman-catholic soldiers in the various British regiments which are stationed there?—Yes.

9207. Is any provision made for the spiritual instruction of Roman-catholic soldiers?—There are two principal stations in the vicariate; one at Fort William, in Calcutta, and another at Dum-Dum, which is eight or nine miles from Calcutta. The Government, for the services of the Catholic clergymen at those two places, make a monthly grant of 150 rupees for each place.

9208. Is that grant made to the archbishop?—It is made to the archbishop, to be by him applied for the use of the chaplains at the stations. Besides officiating as chaplains to the soldiers, they have at Calcutta the gaol and two or three hospitals to attend to.

9209. Is the sum of 150 rupees given for all that duty?—It is.

9210. In your judgment, is that an adequate amount of pay for the duty which the Roman-catholic chaplains have to perform?—I should say it is not anything near it; they have the general hospital, the military hospital, and the hospital within the fort, and the duties of the fort, besides the gaol to attend to, and in a climate like that of Calcutta; it is impossible for a clergyman to perform all those duties without supporting a horse and carriage. I, myself, for nearly three years discharged the duties of chaplain to the hospital, and I was repeatedly called upon five or six times at night to discharge duties in the hospital.

9211. In addition to the pay being insufficient, is the number of chaplains provided for the spiritual aid of the Roman-catholic soldiers sufficient to enable them to perform the duties which devolve upon them?—There are only two chaplains supposed to be appointed for Fort William and Dum-Dum; I should say two are not enough for the discharge of the duties at those two places.

9212. Is there not another military station?—There is a military station at Chinsurah, 30 miles from Calcutta; it is not permanently a military station. It is occupied sometimes by troops when they first come out to India, and when they are returning home also. The Catholic clergyman who acts as chaplain for those men, is allowed some small amount, about 4 *s.* 6 *d.* a day I think, for every day which he is employed in the discharge of duties towards the troops stationed at Chinsurah.

9213. The troops not being permanently stationed there, but only at intervals?—Only at intervals.

9214. Where has the Catholic chaplain, who does the duty at Chinsurah, to come from?—From Calcutta, which is at a distance of 30 miles, for which he is paid at the rate of 80 rupees a month.

9215. Does the Goverment provide any Church accommodation for the Roman-catholic soldiers?—At Chinsurah there is a lumber-room belonging to the barracks, in which the Roman-catholic chaplain has to discharge all his religious duties towards the soldiers.

9216. And there is no other Church accommodation?—No other.

9217. At the other stations, Fort William and Dum-Dum, what is the case?—At Dum-Dum there is a chapel, which was built by the Roman-catholics themselves, but which the Government now keep in repair; when out of repair, the

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the Government engineers seemed to think it was not worth repairing, and they gave us temporarily, I think, for two years, a room in the barrack, as a chapel for the Roman-catholic soldiers; but the original building has been since repaired, and is now used as a chapel for the soldiers. In Fort William we also occupied a room in the barracks as a place of worship, but it was considered dangerous on account of the weak state of the building. It being very old they were afraid the floor would give way, and the troops would fall through, and so they removed us to another place, which if anything was worse than that which we before had. It was quite as small and was very badly ventilated; it had been used formerly as a stable for the officers' horses. This building was so small that while the 18th foot were stationed in Calcutta, not one-half of them could attend Divine service on Sundays, and of those who did attend about one-third were generally out in the sun on account of the oppressive state of the atmosphere within the building.

9218. Are there any other military stations in Western Bengal than those you have named?—None others that I am aware of; about two years ago, troops were stationed at Berhampore for a short time; that has been abandoned some time as a military station, but about two years ago the 87th were stationed there for a short time.

9219. At Dum-Dum and Fort William, will you state what is the church accommodation for the Protestant service which is provided at the expense of the Government?—The church in Fort William could not be better than it is; an excellent church is built in the centre of the Barrack-square; in Dum-Dum I have never seen the church, except in passing, but it appears to be a large, spacious building.

9220. Do you know whether those buildings were erected at the expense of the Government?—I always understood they were; they certainly are repaired every three years at the expense of the Government; they are public buildings.

9221. Do you know whether the expenses of the religious worship conducted there are paid by the Government?—I have always understood that the expenses of supporting public worship were paid by the Government.

9222. In reference to the education of the children of soldiers in Western Bengal, is there any provision made for the education of the orphan children of Roman-catholic soldiers?—No provision whatever is made for their education; two rupees eight annas a month is allowed for their support; those sums are allowed for the support of children whose fathers are living, but if their fathers be dead, unless it can be proved that they died in actual service, they receive nothing. On the death of the parents, the Catholic children are sent to the Protestant asylum; and if on our representation we afterwards obtain the children for our own institutions, they lose the allowance which they before had of two and a half rupees a month by the fact of having once entered the Protestant Asylum and having been removed from it.

9223. Are there any orphanages for military orphans in Western Bengal?—There are two orphanages, one for female orphans and the other for male orphans, both of which have been established at the sole expense of the Catholic mission in Bengal.

9224. Are those existing institutions?—Yes.

9225. Independently of those existing Catholic institutions, are there any institutions for military orphans established or supported by the Government?—There are the Military Orphan Asylums to which I have alluded.

9226. Is there anything to prevent Roman-catholic orphans from being sent to the Military Orphan Asylums?—The Military Orphan Asylum is conducted upon principles which put it quite out of the power of a Catholic parent to consent that his children should be educated there, unless he was prepared that his children should not be brought up in the same faith in which he himself lives.

9227. Is the Military Orphan Asylum under the guidance or government of a Protestant chaplain?—The secretary is always a Protestant clergyman, and religious instruction is always administered by a Protestant clergyman.

9228. Is it in consequence of that that you say it is not admissible for Roman-catholic parents to send their children there?—Because they must be brought up Protestants if they be in that institution.

9229. How are those military orphanages supported?—The Government allow five rupees a month for the support of each orphan child in the institution; and besides that the Government provide buildings, and the master and

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and mistress are always paid from the Military Orphan Fund. The whole of the army of India subscribe to this fund.

9230. In aditition to those military orphanages, are there what are called regimental schools?—Yes; there is a regimental school attached to each regiment.

9231. Is there anything in the conduct or management of those regimental schools which precludes Roman-catholic children from receiving education there?—The schools are established upon principles which prevent Roman-catholics from being educated there. There are some few instances in which, by the liberality of the commanding officer of any particular regiment, the Roman-catholics have availed themselves of the advantages of the regimental schools; but the instances are few, and they are to be attributed merely to the liberality of the individual commanding the regiment.

9232. *Chairman.*] What are the regulations which prevent Roman-catholic children from availing themselves of those schools?—They must all learn the Church Catechism and attend prayers, and regulations of that kind.

9233. Mr. *Fitzgerald.*] What do you mean by saying, that in particular cases the liberality of the commanding officer has exempted them from those regulations?—Some of the commanding officers have permitted the presence of a Catholic assistant-master within the schools, which others have refused.

9234. In that case, was the education of the Roman-catholic children entrusted to that Roman-catholic assistant master?—Yes; but this system is not at all satisfactory. It has been only adopted as the less of two evils.

9235. Mr. *Hardinge.*] In how many instances has that occurred?—I cannot say; I can refer to one which still exists, namely, the military institution at Bellary.

9236. Mr. *Fitzgerald.*] Even in the cases where the commanding officer acted with the liberality you have referred to, by whom in such institutions was the spiritual instruction administered?—By the Catholic assistant to the Catholic children, and by the Protestant master to the Protestant children.

9237. In such schools was the secular education joint or separate?—Joint. I cannot say whether it is so in Bellary. I am rather inclined to think they have two separate school-rooms there.

9238. *Chairman.*] Are you now speaking of schools for the soldiers at the different stations, or of regimental schools following the regiment wherever it goes?—I speak of the regimental schools, and also of the school at Bellary.

9239. Mr. *Fitzgerald.*] In addition to what you have described as the allowance to the Roman-catholic clergyman, and also the allowance of 2 ½ rupees for the support of orphans, is there any other allowance or provision made by the Indian Government for the education or spiritual instruction of its Roman-catholic servants?—None whatever.

9240. In addition to the Roman-catholic soldiers and Europeans serving in India, you have also, I understand from you, a Roman-catholic population in Western Bengal numbering 15,000?—Yes.

9241. Is any provision of any kind made by the Indian Government for their education or spiritual instruction?—None.

9242. How are the Roman-catholic clergy supported who act as the pastors of those 15,000 Roman-catholics?—They are supported by the people, and by any means which may be at the disposal of the Vicar-apostolic of the mission.

9243. The clergy being all appointed by the Vicar-apostolic?—Yes.

9244. Are the resident Roman-catholics in Western Bengal generally in a state of poverty?—Generally they are very poor. I do not suppose there are 50 Roman-catholic families in all Western Bengal who could be said to be in opulent circumstances.

9245. And no provision is made for their spiritual instruction?—No; they have to build their own churches, support their own schools, and maintain their own clergy.

9246. You have probably read a pamphlet published by your archbishop, Doctor Carew?—Yes, I have.

9247. I find a statement in it that there is danger of demoralisation in permitting the children of those Roman-catholics, whom you have spoken of, to attend the schools established by the Indian Government for the education of Hindoos and Mahomedans; do you concur in that?—I do.

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9248. Have the Roman-catholic population and the Roman-catholic clergy, independently of the Government, made any, and what provision for the education of Roman-catholic children in Western Bengal?—They have established schools for the really indigent classes, and they have established a college for the education of those who are able to pay a small sum annually for their education. In last December, there were, I think, about 800 children in the Roman-catholic schools of the city.

9249. Were the funds to support those schools raised from the people?—They were, and from other means at the disposal of the Vicar-apostolic.

9250. None were derived from Government sources?—None.

9251. Do you conceive that the provision thus voluntarily made by the Roman-catholics for the education of their own people is sufficient?—Not at all.

9252. Though insufficient, is it the best that their means enables them to give?—It is.

9253. Do you know the school called the La Martinière School, at Calcutta?—Yes.

9254. By whom was that school founded?—It was founded by a French gentleman of the name of Martin.

9255. Of what religion was he?—A Catholic.

9256. Do you know whether that school is supported by funds left by General Martin?—I have always understood so.

9257. Are you able to inform the Committee what is about the annual amount of the fund?—I have always understood that the amount of the fund is about 10,000 *l.* annually. To say that the institution is totally supported by the proceeds of this fund is perhaps not quite correct; they have pupils who pay a certain pension annually. Its endowment, however, consists only of the funds of General Martin.

9258. Is there anything in the management or conduct of that school at present, which precludes the Roman-catholics from deriving advantages from it?—Yes; I should say so.

9259. Do you mean in the system of education pursued there?—Yes; Roman-catholics could not consent to have their children educated in institutions where Roman-catholic principles are not inculcated, and in which there would be the danger that the Catholic pupils would suffer the loss of their faith.

9260. Has that school, so founded by General Martin, both in reference to its pupils and its constitution and government, become essentially a Protestant school?—I should say so.

9261. Sir *T. H. Maddock.*] To whose influence or interference do you attribute it that such has been the result?—I attribute it to those to whom the execution of the will of General Martin belonged, and now belongs.

9262. Under whose direction is that will of General Martin carried out?—I cannot say.

9263. Are you aware that it is entirely under the instructions which have been issued by the Supreme Court of Calcutta?—I am not acquainted with the facts.

9264. Mr. *Fitzgerald.*] Are there any Roman-catholics in the school at present?—There are; but totally in disobedience to the wishes of the clergy of the Mission, who consider the rules and general working of the institution to be dangerous to their faith.

9265. Mr. *Mangles.*] Do you know anything of what took place on the first establishment of that institution?—I do.

9266. Dr. St. Leger was the Vicar Apostolic; are you not aware that he joined with other gentlemen of other religious persuasions to form a set of rules for the institution?—I am aware of that.

9267. And that even a form of prayer was agreed upon by himself, with parties of other religious persuasions, for the use of the scholars?—Possibly.

9268. What has happened to break up the arrangement then made?—On more mature consideration, it was deemed inconsistent with Catholic discipline to carry it out; and I have understood that the conduct of Dr. St. Leger, in entering into this arrangement, was censured by his superiors.

9269. Still he had an equal voice in settling the religious discipline, and even in providing a form of prayer for the institution?—I should suppose he had.

9270. At any rate, he agreed to the form of prayer, and to the religious discipline?—He agreed to the books which were to be used for the purposes of education in the institution. I am not quite certain whether he agreed to any form of prayer; it is the first time I have heard of it. I know that he consented to Catholic children being educated in the institution, but that consent of his was afterwards revoked, it being considered by the Catholic clergy, that it was dangerous to the faith of any Catholic child to allow him to be educated in the institution. He was censured for the part he had taken.

9271. Sir *R. H. Inglis.*] Who censured him?—The Vicars Apostolic in India are all subject to ecclesiastical superiors, to whom in matters of discipline and otherwise they have to refer, to know what is consonant with Catholic practice and discipline, in any matter where their own judgment is not clear.

9272. Who were the ecclesiastical superiors?—The ecclesiastical superiors of the Vicars Apostolic in India are the sacred congregation at Rome.

9273. You have referred to the 15,000 Roman-catholics in the western parts of Bengal, as being without any Government provision for education or religious instruction; are they congregated in any one or any two, or any ten places?—Within the city of Calcutta there must be upwards of 12,000 Catholics.

9274. You are referring to Western Bengal?—Yes; Calcutta is situated within Western Bengal.

9275. There are 12,000 in Calcutta, and 3,000 in the rest of Bengal?—Yes.

9276. Of the Roman-catholic population, consisting of 12,000 in Calcutta itself, are there many who are in what may be termed easy circumstances?—There are not many. I should say there are not 40 Catholic families in Calcutta in easy circumstances.

9277. Do you think that the Government ought to provide for the religious instruction of every class of its subjects?—I think the Government ought to make some provision for the religious instruction of any notable class of society.

9278. Without reference to their numbers; or do you consider that notability implies numbers?—It has reference to their numbers.

9279. You would, therefore, urge a proportionate allowance in reference to the number of any given sect?—Yes; if that given sect itself were so numerous as to be a body of importance in the community.

9280. You would not think it necessary that the Government should form an establishment for every denomination even holding the Christian faith?—With that we have nothing to do; we are a large community, and all we require is, that provision be made for us, leaving the Government at liberty to make provision for any other sect for which they may wish to provide.

9281. You do not claim it as a right solely for yourselves, or regard it as a duty on the part of the Government, on the other hand?—We claim it as a duty of the Government towards ourselves, being so large a class of the community as we are.

9282. Can you state what is the number of Roman-catholic soldiers in the European regiments in the Presidency of Bengal?—I cannot say what European regiments are at present stationed in the Presidency of Bengal. When I left Calcutta, there were very few; they having, most of them, gone to Burmah. Previously to their departure for Burmah, of the European troops stationed in the Presidency of Bengal, the majority were decidedly Roman-catholics.

9283. Does that answer apply to the officers also?—No; the majority of the officers are always Protestants.

9284. On the other hand, the majority of the soldiers are Roman-catholics?—In the Presidency of Bengal it was the case, previously to their departure, as I have stated; it may not be always so. The majority may sometimes be one way, and sometimes the other.

9285. Do you recognise any authority on the part of the Archbishop of Goa?—I recognise none.

9286. Does he claim authority over the Roman-catholics in India generally, whether that authority be or be not recognised?—He does.

9287. By virtue of what authority does the Roman-catholic Archbishop of Goa claim such jurisdiction?—I have always understood that he claims it by virtue of a concordat entered into between the Crown of Portugal and the Holy See; which concordat, he says, the Holy See has no right to depart from, and which he will maintain in its integrity till he receives orders from the Crown of Portugal to the contrary.

9288. Has that produced disputes and differences between the Archbishop on the

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the one hand, and the Roman-catholics on the other?—Frequently. No personal disputes; but it is a question which is in debate.

9289. Has the matter been referred to the See of Rome?—Yes; and the See of Rome has denounced his conduct in attempting to exercise jurisdiction in any part of India beyond the limits of the diocese of Goa.

9290. Has any new concordat been established between the See of Rome and the Crown of Portugal?—I am not aware of any.

9291. Sir *T. H. Maddock.*] Has that question been agitated in any court of law?—As far as I am aware, I do not think the question itself, abstractedly, has been agitated in any court of law.

9292. Mr. *Fitzgerald.*] Has not the departure from the concordat by the See of Rome been, that in place of having the Archbishop of Goa nominating the clergy within British India, it has established Vicars Apostolic?—Yes. The Crown of Portugal had formerly the right of presentation to certain places in India, which places are now within the British territories. The Holy See reserves to itself the right of appointing clergymen and bishops within those places.

9293. In your judgment, has that alteration of appointing British Vicars Apostolic in the place of Bishops nominated, substantially, by the Crown of Portugal, a tendency to preserve and uphold British interests?—I should say so; I have no positive knowledge to the contrary.

9294. Have you any positive knowledge that the Bishops appointed by the Crown of Portugal have acted against British interests?—I have not.

9295. Mr. *Mangles.*] Are you aware whether the Government of India has ever acknowledged the principle, that it is its duty to provide ministers of religion for the benefit of any of its subjects who are not also its servants?—I am not aware that it has acknowledged that liability.

9296. Mr. *Fitzgerald.*] Can you tell the Committee whether the Ecclesiastical accommodation provided for members of the Established Church in India is ample for all the members of the Established Church resident there?—Abundantly so; at every station where there is a native regiment, or a collector, or a magistrate, there is also a Protestant church and a chaplain, with, I should say, very few exceptions.

9297. If there are Protestant residents there, whether servants of the Indian Government or not, the accommodation is ample for them too?—Decidedly.

9298. Can you state to the Committee what is the number of Protestant residents in Western Bengal, independently of those in the army?—I should say 6,000 would be as many as there are.

9299. Mr. *Mangles.*] Is there a Protestant church or chapel at Jessore?—I have never been to Jessore, and cannot say.

9300. Is there a Protestant church or chapel at Kishnaghur?—I think there is.

9301. At Burdwan?—Yes.

9302. Do you know the circumstances of the church at Burdwan?—No.

9303. You do not know that it was built by private subscriptions?—I do not.

9304. Mr. *Elliot.*] You do not know, perhaps, that it was not served by a chaplain belonging to the Government?—I am not aware.

9305. Mr. *Mangles.*] Are you aware that at many of the stations of which you speak, the clergy who are there are not chaplains of the Establishment, but missionary chaplains?—I am aware of that.

9306. Not paid by the Government at all?—I am aware that at some stations there are clergymen who are not paid by the Government at all, but are supported by missionary societies.

9307. Can you mention the stations in Western Bengal at which there are Protestant churches of the Church of England?—I do not suppose there is a station in Western Bengal in which there is not a Protestant church. There is a Protestant church at Chinsurah; there is a Protestant church at Barrackpore; there is a Protestant church at Midnapore; there is a Protestant church at Kishnaghur; there is a Protestant church at Berhampore.

9308. Mr. *Elliot.*] Were those built by the Government?—The impression upon my mind is that they were so.

9309. Was the one at Burdwan built by the Government?—I cannot say.

9310. Or the one at Kishnaghur?—I cannot say.

9311. Sir *T. H. Maddock.*] Can you give the Committee any information as to the 12,000 Roman-catholics whom you have described as residing in Calcutta,

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how many of them are Europeans, how many are what you call Portuguese, how many are half-castes, and how many of them are natives?—The great majority of them are half-castes.

9312. Have you any statistics to show the proportions?—I have no statistics; the Europeans, I may state, are very few.

9313. Can you inform the Committee what is the annual expense of the Catholic College at Calcutta?—I cannot; but I would say that the annual expense of all the Catholic institutions, taken together, would be between 3,000 *l.* and 4,000 *l.*

9314. Can you inform the Committee from what quarter Dr. Carew derives the funds by which he built, and by which he supports the Catholic College in Calcutta?—I cannot precisely say where he obtained the funds by which he built the college; this I know, that the Society for the Propagation of the Faith at Lyons does give him grants for educational purposes only.

9315. Does he receive any funds from Rome for that purpose?—I am not aware that he does; I am inclined to think that he never has received any.

9316. Mr. *Spooner.*] Have you any specific complaint to make on behalf of the Roman-catholics in India, and if so, what is that complaint?—The complaint we have to make is this; that at the military station at Fort William, sufficient provision is not made for the Roman-catholics; the regimental schools are conducted upon principles that prevent Catholic children from frequenting them with safety; for Catholic soldiers there is no burial ground set apart. According to Catholic discipline they ought to have a burying ground to themselves; the same complaint exists with regard to Chinsurah. There is also a station between Calcutta and Chinsurah, Barrackpore, which is a station for native regiments, where there are generally attached to the band there, or acting as officers' servants, and otherwise, about 150 Catholics; but we never could obtain permission to build a chapel at that place. The Government would give us no ground, and as it is a military cantonment, we could not buy any; we did at one time obtain a sort of hut, but the place was so insecure, that the vestments belonging to the priests, and the vessels necessary for the celebration of Divine service, were stolen on two occasions.

9317. Mr. *Fitzgerald.*] You are aware of a pamphlet which has been published be the Most Reverend Dr. Carew?—Yes.

9318. Do you remember what, in that pamphlet, is called the Berhampore and Calcapore Case?—I do.

9319. In which a certain fund, the produce of a tope left by a native prince, had been taken away?—Yes.

9320. Is the statement of it in this pamphlet an accurate statement?—It is.

9321. The statement is this, that a native prince left a tope for the support of a Catholic priest at Berhampore, and the Government took possession of it for the convenience of collecting the revenue, and agreed to pay in lieu of it 44 rupees per month, or about 4 *l.* sterling, to the Catholic priest; that grant has been withdrawn, and it has been stated on the part of the Government that, originally it was a mere act of benevolence upon their part, which they were not obliged to continue?—That is the case.

9322. Another statement in this pamphlet is this, that there is an unfriendly feeling on the part of the Indian Government to the conversion of its Heathen subjects to Christianity of any denomination, and an almost universal religious antipathy to the diffusion of Catholicity in particular; is that statement well founded, in your judgment?—I think it is; all the missionaries in India have been complaining ever since I went to India, that the Government do not encourage the conversion of their heathen subjects to Christianity; I believe, in fact, there were certain laws which were rather unfavourable to those who had become converts, by preventing them obtaining their property afterwards.

9323. The not giving encouragement merely might be consistent with neutrality, but have they gone beyond neutrality, in your opinion?—I cannot point to any specific instances, but I have always heard it mentioned as a general complaint.

9324. Sir *T. H. Maddock.*] Have the Catholic congregations in Calcutta increased or diminished since you first went there?—I think they have increased; no census has been taken lately, and I cannot state how great the increase has been; but from the appearance of the congregations in the churches, I think the congregations must have considerably increased.

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9325. From what class has the increase principally been?—I think it is principally observed in the half-caste class.

9326. You said, in a former answer, that you did not suppose, out of the Catholic population of Calcutta, there were 40 persons in easy circumstances?—I think not.

9327. Are there not a number of Portuguese families who are considered wealthy?—I do not know them.

9328. Can a Catholic soldier send his child to the Catholic Orphanage, and there receive the allowance of two and a half rupees a month?—He can.

9329. Is there any ground of complaint in that particular?—Yes; inasmuch as 2½ rupees a month is not sufficient for the support of a soldier's child. You must take into account that, besides feeding them, we have to procure a house for them, and furniture, and persons to instruct them.

9330. Is there any distinction made between the allowance to a Protestant child and to a Roman-catholic child?—The Protestant child receives five rupees, and the Catholic child only half of that amount.

9331. You mentioned that if the child of a Catholic soldier were sent to the Military Orphanage, upon the death of that soldier the child could not be removed from that orphanage and sent to a Catholic Orphanage, and still continue to receive the allowance; is that the fact at present?—It is.

9332. Have there been complaints upon that subject laid before the Government of Bengal?—I am under the impression that there have been, but I could not specify any one in particular. I am convinced that there have been complaints made on the part of the Catholics at Calcutta upon that subject.

9333. Have you yourself had frequent occasion to apply to the Government in Bengal for the removal of the children of Catholic soldiers from the Military Orphanage?—I recollect that I myself removed children upon three occasions.

9334. Was there any difficulty attendant upon their removal?—No.

9335. Was there any loss consequent upon their removal?—I always heard the Catholic Archbishop say, that for those children whom we removed from the Protestant asylum to our institution, he never received any allowance from the Government.

9336. Do you know the reason of that?—I do not.

9337. Mr. *Fitzgerald.*] In reference to the native regiments, are there any Roman-catholics attached to those regiments, either as commissioned officers or as soldiers?—In Bengal the only Catholics attached to such regiments are the officers' servants. There may be sometimes two or three of the officers who are Catholics; the sergeant-major may be a Catholic, and there may be some in the band, as is generally the case; but there are very few Catholics in the native regiments in Bengal. In the Madras Presidency, however, each native regiment contains a certain number of Catholics.

9338. Is there any provision made by the Government for those Christians who are in the native regiments?—None whatever.

9339. Can you inform the Committee whether the absence of that spiritual aid has led to immorality among that class of people?—Decidedly; wherever there is any number of Catholics living, whom we cannot reach, they are always much inferior in point of morality to those who are attended to.

9340. Have you any other statement to make in reference to any grievance or disability under which the Roman-catholics in India labour, besides those which you have already stated to the Committee?—At this moment I do not remember any.

9341. Mr. *Spooner.*] Is there any plan which you would recommend to the Committee for the removal of the grievances of which you complain?—I would treat both the Catholics and the Protestants in India exactly in the same manner; the Catholic soldier should not find that, from the fact of being a Catholic, he has not the same church accommodation, nor the same security for religious instruction.

9342. Do you desire the Government to provide religious instruction for all its Roman-catholic subjects?—As much as it does for its Protestant subjects. I consider them equally well entitled to it.

9343. Mr. *Fitzgerald.*] For the Protestant subjects, is there at present ample spiritual aid?—There is; and more than abundant in many places.

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9344. Mr. *Fitzgerald.*] I BELIEVE you were, for some time, the Roman-catholic Bishop of the Bombay district?—I was.

9345. During what time were you the Roman-catholic Bishop of the Bombay district?—I was appointed coadjutor Bishop in the year 1843; I arrived in Bombay in 1843. In 1846 I was obliged to leave from ill-health, and again I was called on to return in 1848. I remained there till 1850, and then again returned in consequence of ill health.

9346. You have been listening to the evidence which Dr. Kennedy has given with regard to the state of the Roman-catholics in Western Bengal and in a portion of the Madras Presidency?—I have.

9347. Does that evidence correctly represent the state of the Roman-catholic soldiers and the Roman-catholic residents in Bombay?—I must state to the Committee, that I always found a fair feeling on the part of the Governors of the Presidency of Bombay during my stay there; I allude to Sir George Arthur and Lord Falkland. In any instance in which I made an application on behalf of the Catholic soldiers, I always found a fair feeling manifested. In the instance of the Byculla Schools and the Military Orphanage, I applied in 1845 to Sir George Arthur, to have the children of the Catholic soldiers educated in the faith of their parents; I had to state to him that, in some instances, when I had been assisting dying soldiers, they had requested their comrades to take charge of their children, and to accept the allowance Government made for their support, in order that they might be educated as Catholics and not be sent to the Byculla Schools. I also found that the Roman-catholic soldiers had the greatest possible objection to those Byculla Schools, because, as soon as the children were admitted, they were required at once to be educated as Protestants. This necessity for a Protestant education did not emanate from the Charter of the Court of Directors, because there was no mention of any such obligation in that Charter; but the Committee of the Establishment made a bye-law, obliging every child, as soon as admitted, to be educated as a Protestant.

9348. Independently of this fairness of feeling which you described to have existed upon the part of the Governors of Bombay, was the general state of the Roman-catholics in Bombay, such as has been described by the last witness, in reference to Bengal?—Our principal want at Bombay was an increase of Roman-catholic chaplains who were British subjects.

9349. That is for the military?—For the military. And then, again, as regards the provision for orphans, I would refer to the difficulty which the soldiers had in allowing their children to go to the military schools, because they were obliged, up to a certain period, to learn the Protestant catechism, or at least, if there did not exist an actual obligation to do so, that was the practice.

9350. *Chairman.*] Do you mean by an increase of Roman-catholic chaplains an actual increase in point of number, or an increase of British Roman-catholic clergymen in substitution for what have been called Portuguese clergymen?—I would make a distinction between Portuguese and native priests; the Portuguese priests are those who are sent by the Archbishop of Goa; the native priests are those who are educated, and for whose education a small provision has been made by the Court of Directors. Those native priests are ordained by the Vicar Apostolic, and I distinguish them from what are called Portuguese priests.

9351. Mr. *Fitzgerald.*] You think that, for military purposes, an increase in the number of British chaplains is essential?—I can answer that question best by saying that, so far back as the year 1841, the head of the Catholic community at the Bombay Presidency wrote to the late Doctor Griffiths, the bishop in London, requesting that he would have the great kindness to send them out some British priests, who were sadly wanted, and for whom the Catholics were crying out daily.

9352. Is there any provision for the payment of the expenses of sending out British priests to Bombay?—None whatever.

9353. You alluded just now to a contribution for the education of native priests; from what source does that come?—The Honourable East India Company passes to the head of the Catholic community 150 rupees monthly for the education

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education of as many natives as that sum will support, to be ordained priests for the benefit of the native Catholics.

9354. Did you yourself as President of the Bombay district receive any Government pay?—In the year 1844, the European troops came down from Scinde; there were the 22d and the 28th regiments; they brought with them the Scinde fever, which turned to cholera, and our deaths averaged daily at least from six to ten. I may venture to say even more than that. The two barracks were converted into hospitals. There were not as many men in health as would keep guard, they were all seized, and came into hospital with their wives and children; the European Hospital was full; the women and children were obliged to be put under canvas, and the duties of the chaplain and myself were so arduous that we might be said to have lived in the hospital. When the Governor, Sir George Arthur, sought for a report upon the proceedings, and asked what spiritual assistance had been given, he was answered that the Catholic bishop was constantly in the hospital, and in constant attendance upon the sick. I may state that there was not one single individual out of the whole who died at Bombay at the time, who did not receive the full benefit of the sacraments of the Catholic Church. So soon as Sir George Arthur had ascertained this, he wrote to the Home Government, and in a few months permission was granted to allow to the Roman-catholic bishop 200 rupees a month; and he, in consideration of past services made this grant retrospective.

9355. You received that pay while you continued in Bombay?—Yes.

9356. Are you aware that that allowance of 200 rupees has been since increased to 400?—I have heard that it has been so, and I should suppose it likely to be so; inasmuch as the Government letter which I received, stating that 200 rupees would be allowed, stated also that they would recommend an increase to the amount of 400.

9357. Can you tell the Committee what is the proportion of Catholic soldiers in the regiments serving from time to time in Bombay?—My own impression is, from the duties which I have had to discharge towards them in the European Hospital, and the Military Hospital at Fort George, that the number amounted to one-half; but we took in 1845 a census of the Roman-catholics of the two regiments of which I made mention before, the 22d and 28th, and the Government found that there were 1,500 soldiers, including their wives and children.

9358. What is the strength of a regiment?—The supposed strength of a regiment is 1,000, but we seldom have them beyond 900.

9359. *Chairman.*] That would be exclusive of their wives and families?—Yes.

9360. Mr. *Fitzgerald.*] You have stated that in your judgment, a greater number of British chaplains is necessary for the purposes of the military in India?—Experience taught me so.

9361. In your judgment, is the pay which is allowed by the Government to the Roman-catholic military chaplains sufficient?—If I had funds at my own command, and wished to give what would be a fair means of support to a gentleman, I do not think I could offer him less than 150 or 200 rupees per mensem.

9362. The present payment has been stated to be 50 rupees on the average; is there any Church accommodation provided for Roman-catholic soldiers or servants of the Company in the Bombay Presidency?—There is a Roman-catholic military chapel at Kolaba, which was built by the Government, and is kept in repair by the Government, and a monthly sum of 80 rupees is allowed for the support of a Roman-catholic chaplain there.

9363. With that exception, is there any other Church accommodation provided?—In Bombay, the Government provides no other.

9364. In the Bombay Presidency, is there any other contributed to by the Government?—When a new church is to be built, the Government generally advances a certain sum, and then either the soldiers or the Roman-catholics in the civil service, or not engaged in the Government service, contribute the remainder.

9365. Have you ever found it your duty to bring under the attention of the Governor of the Bombay Presidency, the grievances which you have described the Roman-catholics to labour under, both in reference to the insufficient number of chaplains, and the want of provision for Roman-catholic orphans?—I never complained to the Government as to the want of Roman-catholic chaplains, because if I had had the means of bringing them to India I could have had them, and I should venture to say, that the Government would not refuse me a moderate support. With regard to orphanage in 1845, I applied to Sir George Arthur, to request that he would apportion off part of the Byculla schools for the education of Roman-catholic children; he stated that my remonstrance was reasonable, and requested to know what remedies he could apply; I told him that there was a bye-law made by the committee, which prevented the children of Catholic soldiers being educated as Catholics in the Byculla schools, and I thought that he, as president *ex-officio* of that establishment, might abolish that law, which was considered as penal by the Roman-catholics.

9366. Sir *T. H. Maddock.*] What did the Governor do upon that remonstrance?—I was obliged to leave India at the time, and he himself became unwell, and left just at the time the matter was under consideration.

9367. Is not there now a separation in the Byculla School between Catholic and Protestant children?—There was none up to 1850, and I have not been in India since.

9368. Mr. *Fitzgerald.*] Will you describe to the Committee to what extent the Archbishop of Goa, acting in the name of the Crown of Portugal, interferes in Roman-catholic affairs within the Presidency of Bombay?—He claims spiritual jurisdiction throughout India, and he exercises it by sending clergymen to the different parts of India, just as he pleases. He commissions them to act under his jurisdiction, and contrary to the wish or approbation of the Vicar-apostolic. That arrangement in many localities has been the cause of disturbances; when the Archbishop arrived in 1844 at Bombay, the community at large was in a state of great commotion; he remained there for some time, and then returned to Goa, and in a few months wrote to the Government seeking permission to return again to Bombay, on the plea that he was to administer the sacrament of confirmation. Sir George Arthur apprised me of the circumstance, and asked my opinion; I told him candidly that I thought the return of the Archbishop of Goa to Bombay would tend to create a disturbance among the people, and I was told that the Government gave that answer to the Archbishop himself, and to the Governor of Goa. The consequence was, that the Archbishop did not come.

9369. *Chairman.*] You are aware that the Archbishop of Goa claims under a treaty the right to exercise ecclesiastical jurisdiction at Bombay?—The Archbishop of Goa has commissioned some of his priests to exercise jurisdiction in Bombay; he considers he has the right to do so; but as regards the treaty, it is a matter, as far as I can learn, of serious doubt, whether the treaty on which he grounds his authority was ever ratified between the two powers, Portugal and England.

9370. Mr. *Fitzgerald.*] In your opinion, would it tend to the advancement to British interests that British Vicars-apostolic should be fully recognised by the British Government, and that the British Government should also recognise the priests ordained by the British Vicars-apostolic?—I hold that, for the well-being of the community at large, it would be most desirable that British Vicars-apostolic should be appointed throughout India, where it could be done. In many places it cannot be done. This appeared to be the opinion of the late Pontiff Gregory the 16th; he carried it into effect by appointing British subjects Vicars-apostolic at Calcutta and Madras, and at Bombay, in my person.

9371. Sir *T. H. Maddock.*] Can you inform the Committee whether there is a Vicar-apostolic or a Bishop at Agra?—There is a Vicar-apostolic.

9372. Since when has he been appointed?—There has been for many years a Vicar-apostolic at Agra; he is Bishop Vicar-apostolic.

9373. Did you, as Bishop of Bombay, hold any ecclesiastical communication with other Bishops in India?—We corresponded.

9374. Is there any subserviency of one bishopric to another?—None.

9375. Is the Vicar-apostolic or Bishop at Agra perfectly independent?—Perfectly so.

9376. Was he not under the Bishop of Goa?—No.

9377. Did not the Bishop of Goa claim supremacy over the Bishop of Agra?—The Archbishop of Goa claimed precedency over every British Vicar-apostolic in India.

9378. Those Vicars-apostolic of Calcutta, Madras and Bombay have been recently

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recently created, have not they, while the bishopric of Agra has existed for a long period, and has been recognised either at Rome, or as proceeding from Goa?—I suppose the Vicars-apostolic of Calcutta and Madras are, if not more ancient, coeval with that of Agra; in some instances, the Vicar-apostolic may not have been a Bishop, as was the case in Calcutta with Dr. St. Leger.

9379. Mr. *Fitzgerald.*] Was your position as Vicar-apostolic recognised to any extent by the British Government in India?—The Government of Bombay recognised me as the head of the Catholic clergy there.

9380. In addressing you, were you addressed as Vicar-apostolic?—I was addressed as Vicar-apostolic.

9381. Would not it tend to the peace of the district, if the Vicar-apostolic, and the clergymen nominated by him, were fully recognised by the British Government and brought into connexion with the British Government?—Very much so, in my opinion.

9382. Sir *R. H. Inglis.*] Was the consent of the British Government asked to the appointment of a Vicar-apostolic within its dominions?—No.

9383. Is the consent of the Crown of Portugal asked to the appointment of an Archbishop of Goa?—It is.

9384. Is he appointed by the Crown of Portugal?—He is recommended to the Holy See by the Crown of Portugal. The appointment proceeds from the Holy See.

9385. Is there any instance in which the recommendation or nomination by the Crown of Portugal to the Holy See of A. B., as Archbishop of Goa, has been disregarded?—I have no knowledge of any such case.

9386. On the other hand, has A. B. been ever appointed by the See of Rome to the Archbishopric of Goa, without the will of the Sovereign of Portugal?—There is a concordat between the Court of Rome and the Crown of Portugal, and in virtue of that the Crown of Portugal represents, and the Holy See appoints.

9387. It being equally understood by both parties that the nomination of A. B. by the Crown of Portugal shall be recognised and adopted by the Holy See?—The Holy See never binds itself to that. The Holy See may object to the individual, and if one individual be rejected a second is substituted.

9388. May that refusal on the part of the Pope to recognise the recommendation of the Crown of Portugal go on as often as the Crown of Portugal may present a person for appointment?—The Holy See may disregard as many such recommendations as it thinks proper.

9389. *Chairman.*] What is the authority claimed by the Archbishop of Goa, beyond the boundaries of the Portuguese territory of Goa?—He claims authority over the whole of India.

9390. On what is that claim founded?—It is founded on the fact of the see of Goa being an archbishopric, and the other parts of India not being supplied with Portuguese Bishops.

9391. Mr. *Fitzgerald.*] Have you known disturbances to take place in reference to the possession of old churches, in consequence of the appointment of priests by the Archbishop of Goa?—None took place during my stay in India.

9392. Mr. *Elliot.*] You said that you received a certain salary from the Court of Directors while you were in India?—Two hundred rupees a month.

9393. Did you receive any salary from any other source?—None.

9394. The whole of your receipts were confined to what you received from the Court of Directors?—Yes; 200 rupees a month.

9395. Mr. *Hume.*] Had not you, in addition to that, fees arising from the administration of your duty as a clergyman?—None whatever.

9396. Do not the Roman-catholic clergy in India receive any fees from the members of your community?—The clergy officiating in the churches receive on marriages and baptisms some small trifle.

9397. That is considered to be given to the officiating clergyman?—Yes.

9398. You as superintendent received none?—None whatever.

9399. Mr. *Fitzgerald.*] Have you anything further to state to the Committee in reference to the position of the Roman-catholics in the Presidency of Bombay?—I would most respectfully submit to the Committee the desirableness of an increase of the British clergy; at times when we have sickly seasons there is the hospital at Kolaba, distant two-and-a-half miles from Bombay; there is the European hospital, and there is the hospital of Fort George, all to be attended to. Then

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Then there are two chaplaincies to be attended to, that of Kolaba and the Fort; if the number of chaplains could be increased, it would be a great advantage to the clergymen themselves, and also to the soldiers and their families, and to British subjects generally; two persons can scarcely accomplish this heavy work, the duties of the Roman-catholic clergymen being much more onerous than those of the clergy of the Established Church.

9400. Sir *T. H. Maddock.*] What number would you recommend to be appointed?—I should say four clergymen would be few enough for the island of Bombay alone.

9401. What rate of salary would you deem adequate as a remuneration for the duties to be performed by them?—I stated to the Committee before, that if the funds were at my own command, I would not offer less to a clergyman than from 150 to 200 rupees a month. I take into consideration, that if you increase the number of the clergy, and make the number four, each of them having from 120 to 130 rupees a month, by living together they could live more economically.

9402. Supposing the fact to be, as I believe it is, that the salary of the Bishop of Bombay has been increased to 400 rupees, are you of opinion that that is adequate?—It would not be adequate, in my opinion.

9433. What do you consider would be an adequate salary?—I think that the salary of the Bishops in India should be settled at the same amount as in the colonies, namely, from 500 *l.* to 600 *l.* a year.

9404. Do you consider that the efficiency of the Bishops, or the Vicars-apostolic, would be increased if such an addition were made to their salaries?—It would enable them to visit the stations more frequently than they can do now; the expenses of travelling in India are very great. It would enable them to visit those districts perhaps twice every three years instead of once, and this would be a great desideratum both to the clergy and to the people.

9405. Are the Vicars-apostolic ordinarily gentlemen of any private fortune, or are they entirely dependent upon their salaries?—It may sometimes be the case that they have private property, but in the Catholic church there are not many persons who have private property in such situations.

The Rev. *William Strickland*, called in, and Examined.

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9406. Mr. *Fitzgerald.*] YOU are a Roman-catholic Clergyman?—I am.

9407. And have been for some time stationed in the Madras Presidency?—I have been four years in the southern part of the Madras Presidency.

9408. I believe you have now been appointed to Bombay?—Yes. During the time I was in India I was the only southern Catholic clergyman in the whole of India. I was stationed at Trichinopoly two and a half years as chaplain, and I am now sent as chaplain to Bombay.

9409. Mr. *Hume.*] Sent by whom?—By my ecclesiastical superior; by the Pope, in fact.

9410. From whom do you receive your orders?—The Bishop of Bombay stated that it was necessary for him to have some British priests. As there was no other English Catholic clergyman at their disposal ready to go out, I was asked if I would go; I said that I was quite willing, and that they might send me to any place they pleased, and I was told to go to Bombay. When I went out to India, some years ago, I was told that a priest was wanted in the southern part of India, and I was sent out there to take the place of the Hon. and Rev. Walter Clifford.

9411. Where does the person, who exercises authority under the Pope to send you out on such a mission, reside?—The centre of all Catholic action is Rome; the Bishop from India wrote to Rome, and told them he was in want of a British priest; information was sent to me, and they asked if I was willing to go, and I said I would do so.

9412. Information was sent to you from Rome?—Yes.

9413. Is there any person residing in the United Kingdom who is a means of communication between individuals like yourself belonging to the Church of Rome and the Pope?—Not at present; in England there is no intermediate authority between myself and the Indian Catholic authorities now.

9414. What authority belonging to the Pope communicates with you?—The Propaganda at Rome. There are official letters written by the authorities at

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Rome, by which orders are conveyed to the priests; there is a kind of staff in Rome which governs all those matters, and decides upon such questions.

9415. Do the Jesuits belong to the Propaganda?—All religious orders engaged in foreign missions do.

9416. Mr. *Fitzgerald.*] You are one of the petitioners who have signed the petition which has been referred to this Committee?—Yes.

9417. You have been listening to-day to the examination of Dr. Kennedy and Dr. Whelan; from your knowledge of the state of Catholicity in India, do you concur in the representations which those reverend gentlemen have made with regard to the position of the Catholics in that country?—I do; but it seems to me that in some cases the position of the Catholics has not been sufficiently represented.

9418. Will you state in what particulars you think their position has not been sufficiently represented. I observe the first part of the prayer of this petition is, "That the Government should recognise the present position of the Vicars-apostolic of India in the same way as they are recognised in the British colonies, thereby enabling them to correspond officially with Government on ecclesiastical affairs." Do you think that that would be as a matter of policy and good government an improvement upon the present system?—I think it would be very conducive to good order in India in every way. I happen to be placed in that part of India in which there has been more disturbance in consequence of the want of that recognition than in any other part of India. In other places there was more immediate connexion with the British authorities; in the part where I was, we were far removed from any Presidency town, and consequently, the interference of the envoys of the Portuguese Government and the Archbishop of Goa created more disorder than in any other part of India. It would, in my opinion, be most conducive to good order in every way if the Vicars-apostolic were recognised as the only organs of ecclesiastical Catholic authority by their Government.

9419. You secondly state, "that the Government should receive from each of the Vicars Apostolic, a return of the priests authorised by him as chaplains or missionaries, and that none save those so authorised and entered on the Vicar Apostolic's official report should be recognised"?—Yes, I think that would be very conducive to good order, because it would entirely prevent the possibility of a recurrence of the very serious disputes, and I am sorry to say even bloodshed, which sometimes occurred, in consequence of the interference of the priests who were envoys of the Goa Archbishop, who came into different parts of India, and created dissension by spreading false reports among the people, and getting them to join them; and then frequently, with violence, attacking churches, and in some places, by force, dispossessing Catholics, who were the majority, and who had for a long time been in peaceful possession of the churches.

9420. Sir *T. H. Maddock.*] Has the civil authority ever been called on to interfere in those disputes?—It has, as magistrates, but not in a legal point of view till quite lately. When called on to interfere, the Indian method of settling disputes was adopted, namely, by asking, "Who is in actual possession?" It has frequently happened that parties of clergymen have gone by night into the church, and changed the lock on the church door; the next morning the magistrate would come down, and ask, "Whose is this church?" the Catholic clergyman would say, "It is mine;" he would go to open the door, but could not, and the Portuguese party would go off in full possession of the church.

9421. Have there been suits instituted in the superior courts?—There have been within the last two years, and the decisions have been given in favour of the Catholic authorities on this plea: these churches are Catholic, those who hold them are not Catholic, and therefore they ought to be restored to the Catholics.

9422. Do you state this of your own knowledge?—So far it is of my own knowledge that I could very easily procure the names of the priests, and the circumstances of the whole transaction.

9423. Sir *R. H. Inglis.*] Who was to decide which of the two parties might be legally considered Roman-catholics, both claiming the title, and neither being willing to submit to one and the same jurisdiction?—The whole dispute arose from the former dominance of the Portuguese power in India. On account of the power of the Portuguese at that time, they had the right of patronage given to them by the Pope; a right of presentation in India, more or less defined, but only in those places where they were able to carry it out. The English power came afterwards, swept away the Portuguese power, and extended itself beyond the limit to which the Portuguese power had ever gone in India; consequently the Portuguese patronage outside the territory of Goa became perfectly ridiculous. It was therefore abrogated by the Pope, and the Portuguese were informed that they were no longer to have the patronage in India. The Portuguese refused to submit to this; they clung to this right of patronage as the only remains of their former greatness in India. They tried to keep it up by sending priests, many of them uneducated men, without any of the qualities which they ought to have possessed, into different parts of India, and by means of those tricks which I have mentioned, to get possession of the churches and create disputes in the British settlements.

9424. Can you state to this Committee whether there have been any ecclesiastical decisions as to the relative rights of the two orders of priests?—Yes, of the stronges. and most positive kind; the Portuguese were formally addressed by the most positive orders from Rome, and told that they had no more jurisdiction in India, and that India being now a British possession, it would be considered wrong for the Portuguese to be allowed to preserve any sort of jurisdiction in the British territory.

9425. Your answer implies that in Goa, and the district of Goa, the Portuguese were entitled to retain the same authority which they originally exercised?—Wherever the power of the Portuguese still remained, in Goa and Macao, the Portuguese power of presentation continued.

9426. The flag of Portugal carried the force of the concordat with it?—Yes; but the advance of the British power swept away that which before existed.

9427. Mr. *Fitzgerald.*] Is there in the Bombay Presidency what may be termed a large floating Portuguese population?—There are more there than in any other part of India.

9428. Do you consider the exercise of this jurisdiction or power by the Archbishop of Goa, in appointing the priests nominated by him, to be serviceable or injurious to British interests?—It is, as far as I have been able to judge from my own experience in another part of India, exceedingly injurious to good order in every way.

9429. Sir *J. W. Hogg.*] In the disputes which you have mentioned, arising from the claim of authority on the part of the Archbishop of Goa, I believe the Government of Bombay, when appealed to, and the local authorities of the East India Company, when appealed to, said that they would limit their interference to taking care that the peace was not disturbed, but that they could not take upon themselves to determine a question of ecclesiastical jurisdiction?——There would be found in many official papers a direct assurance on the part of the Government that no right of patronage on the part of Portugal would ever be acknowledged in British India; and, at the same time, it has been stated that they would only reserve themselves the power to prevent breaches of the peace, but that the two parties might fight it out amongst themselves as they best could. This has been productive of very unfortunate consequences. A gentleman who is now here, and who has been in Bombay for several years as a clergyman, could tell the Committee much more about what has happened in Bombay than I can. The Bishop, I know, has been confined for somewhere between two and three months in his church without being able to leave it, because the Government would do nothing but prevent actual breaches of the peace. The Bishop was in that way subjected to the loss of his health, through not being able to leave his church day or night.

9430. What was the name of the Bishop?—Dr. Hartmann.

9431. Mr. *Fitzgerald.*] In that particular instance had Dr. Hartmann previously been in peaceable possession of the church?—He had. The Portuguese, finding that the Archbishop of Goa had, two or three years ago been recalled by the See of Rome in a positive manner, and Goa, being now left without an archbishop, sent to Macao, where there was a Portuguese bishop. He went round British India, from one of the ancient Portuguese settlements to another, and roused a Portuguese spirit in every place, and created dissension and dispute against the British Government wherever he went, both in Ceylon and India.

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He came at length to Bombay. A small number of the parties connected with this church wished to make over the church to the envoy and representative of the bishop, who, it may be remarked, never had any sort of jurisdiction, direct or indirect, in India; but still the party made head in his favour, and shut up the bishop, to the prejudice of his health, for three months in his church.

9432. Sir *R. H. Inglis.*] How long ago did this happen?—It is now going on.

9433. Mr. *Fitzgerald.*] Do you think that would be effectually prevented by what you have now suggested, namely, the recognition by the British Government of the Vicars Apostolic in India?—Yes, I think so. No recurrence of those disputes could take place if it were announced that the British Government would receive those who were really the Vicars Apostolic and the representatives of the Catholic authorities there, and no others.

9434. You recommend such a measure as a matter of police and good government, quite irrespective of religious considerations?—I think it may be considered entirely so. It would be the same whatever class of people were concerned; and I must add, that if the question had concerned Mahomedans or Hindoos in India, the thing would have been settled long ago. Such a dispute as has existed between the Goa clergy and the Catholics could never have existed among the Mahomedans and the Hindoos. It would have been put down by the Government long ago, as all disputes are settled according to the respective laws of each religion.

9435. You recommend "that in all cases where a Protestant chaplain would be provided for a certain number of Protestants, a Catholic chaplain should also be provided for a corresponding number of Catholics"?—Yes; I think that is quite necessary. I have had a good deal of experience; my own feelings and inclinations drew me very much towards the soldiers, and I went out the first time to India, at my own expense, to look after them. I took great interest in the cause of the soldiers, and strove in every way I could to promote their interests. I have seen the most bitter feelings exist between Catholic and Protestant soldiers, because the Protestant was able to jibe his Catholic comrade that his clergyman was a gentleman, and the clergyman of the Catholic was not either paid or treated as such.

9436. You also recommend, in regard to pay, furlough allowance, and retiring pensions, that one-half of what is allowed to each of the Government chaplains of the Church of England, should be allowed to Catholic chaplains?—Yes; my reason for making the difference is because the Catholic chaplains are all single men, and do not need the same amount of support as the others; but still a Roman-catholic chaplain should have the pay due to him as a gentleman, which, at the lowest, is 250 rupees a month, to be after proportionately increased, as is the pay of Protestant chaplains.

9437. As the matter now stands, has the Catholic chaplain, under any circumstances, a retiring allowance?—No; I have seen many Catholic priests who have spent their best years in India, and after labouring there for 20 years, have nothing to live on but the pittance which is provided for them by their fellow priests, who are almost as poor as themselves.

9438. The fact is, that the Protestant Government chaplains at present have a retiring allowance?—They have; they have, also, furlough allowances and travelling expenses.

9439. You recommend "that all Government allowance and assistance for churches, burial grounds, orphanages, schools, and expenses of public worship should be extended equally, and in like proportion, to Protestants and Catholics"?—Yes.

9440. You recommend "that in all mixed hospitals, gaols, schools, and establishments for Europeans, whether military or civil, in which there are both Protestants and Catholics, the Catholic chaplains shall have the same access and facilities for the religious instruction of their flock as are granted to chaplains of the Established Church"?—I do; I think, without that sort of equality, the good feeling can never exist which ought to exist between fellow soldiers of different religious persuasions.

9441. You recommend "that all funds which may be allotted by Government for educational purposes amongst the natives should be equally and proportionately divided according to the numbers of each religion in the district"?—

—Yes; that is a different subject from the last, because it refers to natives and not Europeans.

9442. In regard to this petition from yourself and the Rev. Ignatius Persico, are the statements in it accurate?—We used every precaution in our power to insure that they should be so.

9443. You state that "the number of Catholics at present in India may be estimated at above 690,000, exclusive of about 16,000 Catholic soldiers"?—Yes; in Trichinopoly alone there are 10,000 native Roman-catholics.

9444. From what elements did you calculate that amount of 690,000?—From demi-official returns which we have among ourselves in India, from which we can form a tolerably correct estimate of the number of Roman-catholics in the country.

9445. You have given in a sort of schedule to the petition, the detailed items of that 690,000?—Yes.

9446. According to the knowledge and information you possess that statement is accurate?—Yes.

9447. You there state that there are 303 clergy, can you inform the Committee about what number of the clergy are Europeans?—About 200 of them at least.

9448. The remainder are native priests?—They are. The question was asked how some of the priests support themselves. Some of them are persons who have property of their own, and who not only support themselves, but also contribute to the support of the priests who have not; they work together as far as they can, supporting themselves, and, as far as their means go, supporting others.

9449. *Chairman.*] What portion of the 200 Europeans are English and Irish?—I do not suppose there are above 40 British clergy in India.

9450. From whence do the other priests come?—The greater number are French, and several Italians.

9451. Mr. *Fitzgerald.*] Have you anything further to suggest to the Committee beyond what has been suggested in the petition which has been referred to the Committee?—I may state that there are no funds ever sent from Rome, either directly or indirectly, to missions in India; but there is a large amount raised by a penny subscription in the Catholic world; it is from that source, in a great measure, that the funds which support and supply food and clothes to the missionaries are provided. Very few of those who go out ever think they have a right to ask for more than that.

9452. Sir *R. H. Inglis.*] You have made a distinction between those whom you call "Catholics," on the one hand, and those who have been called "Goanese," and who follow the Archbishop of Goa, on the other; do not all, in both classes, acknowledge the authority of the Pope, and would not both describe themselves as Roman-catholics?—It is a curious question, because inside their own circle at Goa they are Catholics, because they are not in contravention of any Catholic law; the moment they cross the frontier, they go against the law, and cease to be Catholics.

9453. They would be regarded by you as schismatics?—Yes, because they are acting against the Catholic authority. Every effort has been made to bring the present distribution and construction of the Catholic church in India as much as possible into accordance with its present Government.

9454. Sir *T. H. Maddock.*] Is there no authority capable of excommunicating those schismatics?—There is authority competent to do it, when it is deemed to be requisite, but those things are all done quietly, and not forced forward more prominently than necessary.

The Rev. *Ignatius Persico*, called in; and Examined.

9455. Mr. *Fitzgerald.*] YOURS is the second name affixed to this petition?—It is.

9456. How long were you resident in India?—About eight years.

9457. Do you concur with the Rev. Mr. Strickland in stating that the matters in this petition are, according to your knowledge, and the means of information which you possess, strictly accurate?—Quite so; they were taken from statistics.

9458. Did

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9458. Did you hear the examination of the Rev. Dr. Kennedy?—I did.

9459. Do you concur, as far as your knowledge goes, in the representations which he has made as to the state of the Roman-catholics generally in Western Bengal?—Yes generally speaking.

9460. Did you also hear Dr. Whelan's evidence?—I did.

9461. Do you concur in his statement, as far as your means of knowledge extend?—Yes; generally.*

9462. You have seen a great deal of India yourself, and have been in some of the adjoining countries?—Yes.

9463. You can speak not only with reference to any particular Presidency, but your observations apply to India generally?—Yes.

9464. Do you concur in the general statements which the previous witnesses have made?—Yes, I do, generally.*

9465. Do you wish to add anything to what has been stated by the other witnesses, or are you able to suggest any particular measure for the relief of the Catholics from the grievances under which they labour?—My opinion is, that it would be much better to give sufficient means to the ecclesiastical superior of each mission, in order to provide for the education of Catholics and Catholic children.

9466. And to allow them to apply those funds as in their judgment they might deem best?—Yes; that would be in accordance with the wish of the Catholic superiors, and also of the Catholics themselves.

9467. In reference to the subjects of inquiry to-day, have you anything else to suggest beyond what has been suggested by the other witnesses?—It has been said that it would be politic on the part of the British Government to recognise officially the Vicars-apostolic in India. I could illustrate that by some instances: the Portuguese clergy were on one occasion turned out of the island of Bombay on political grounds; they made themselves politically obnoxious to the Government.

9468. When was that?—About the year 1798. On that occasion the nearest Vicar-apostolic was brought in by the British Government to take charge of the Catholics in Bombay.

9469. From where did he come?—From the Vicariate-apostolic of the Great Mogul.

9470. Sir *T. H. Maddock.*] Is it your opinion that if the Pope were to refuse to consecrate any further Bishop or Archbishop of Goa, the troubles which have been spoken of would thereby be brought to an end?—No; there is a Vicar-capitular in Goa, representing the Archbishop in his absence. When the see is vacant, the canons of the chapter elect a Vicar-capitular, who would act as the Archbishop himself does.

9471. Might not the chapter be dissolved?—No, it could not be; Goa being a regular arch-diocese.

9472. Sir *R. H. Inglis.*] It is, in fact, a corporation?—It is.

9473. Sir *T. H. Maddock.*] The chapter is formed under the authority of the Kings of Portugal, and not under the authority of the Court of Rome?—It is sanctioned by the Pope; still, the chapter, in electing a Vicar-capitular, claims, as representative of the old Primate of India, jurisdiction over all India.

9474. Sir *R. H. Inglis.*] His title was Primate of the Indies?—It was; a great part of India was formerly Portuguese territory; the right of patronage being attached to the territory, when the territory ceases to belong to the Government, the right of patronage is thereby lost.

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* I say generally, because there were things proposed by Dr. Whelan in which I do not concur: for instance, the amount of pay to chaplains, which, in my opinion, is not sufficient for their support as gentlemen.

*Mercurii*, 3° *die Augusti*, 1853.

MEMBERS PRESENT.

Sir Charles Wood.
Sir T. H. Maddock.
Mr. Elliot.
Mr. Lowe.
Mr. Spooner.
Mr. Hardinge.
Sir R. H. Inglis.

THE RIGHT HON. SIR CHARLES WOOD, BART., IN THE CHAIR.

The Right Rev. *Thomas Carr*, D.D., late Bishop of Bombay, called in; and Examined.

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9475. *Chairman.*] WHEN did your Lordship leave Bombay?—In October 1849.

9476. Was your residence at Bombay?—I was in Bombay, as Chaplain, Archdeacon, and Bishop, for 34 years; that is, I was Bishop from 1837 to 1849, from 1816 to 1832 I was Chaplain in Surat and Bombay, and from 1832 to 1837 I was Archdeacon.

9477. Your Lordship was, doubtless, well acquainted with the ecclesiastical establishments in what was your diocese?—I was.

9478. Will you state whether you think the provision made for the spiritual instruction of the servants of the Company in the country is or is not adequate?—The establishment consists at present of 27 chaplains and assistant chaplains, but I do not consider the number sufficient; during the whole of my residence there were always at least one-fourth either absent, or there were vacancies to make up that number. I think there are at least 27 stations where it would be desirable that there should be chaplains; and, of course, there being such a deduction as one-fourth from the available number of chaplains, we were not able to supply those stations.

9479. I presume the chaplains are sent to the stations, in reference to the number of Europeans ordinarily resident there?—They are; there are 10 stations in Bombay at which there is generally an European regiment, except at the head-quarters of the artillery, where there is frequently less than a regiment; still there is a considerable body of Europeans at the station; at some of the stations, such as Poonah, the number was 3,000 Europeans, at Kurrachee the number was 4,100.

9480. Those are Europeans, comprising civil servants, troops, and the families and servants of the officers?—Yes, including also Indo-Britons, and European writers in the offices.

9481. What is the probable number of civil servants and military at the small stations?—There are second-rate stations, at which there is generally a company or a troop of European artillery: the numbers, I see, vary very much; at Sholapore the number was 300; at Ahmedabad, 120; Rajcote, 96; Kolapore, 200; Baroda, 50.

9482. Is there a chaplain at Baroda?—There was one at that time. Then there are a number of small stations; for instance, at Surat there were 50 Europeans and Protestant Christians; at Broach 14, Tannah 20, Malligaum 90, Sattarah 40; in the Concan, at Dapoolie, and Rutnagherry, 58; Dharwar 115, at Nassick 37; at the different stations in North Scinde, I understood from a letter I have lately received, there were 120.

9483. Would it be impossible with respect to some of those small stations which you mention, that several should be served by one person, or are they so far distant that it is a question between having a chaplain exclusively for each station, or having none at all?—In some cases they have been so served, for instance, the chaplain of Bycullah attended Tannah, which was 23 miles distant; the chaplain of Surat visited Broach, which was 40 miles distant.

9484. Are

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9484. Are the Committee to understand that there is not a separate chaplain at Surat and at Broach?—There is not; the chaplain of Sattarah used to reside upon the hills during the fair season, visiting Sattarah once a month; during the monsoon he resided at Sattarah.

9485. What is the smallest congregation over which you have a resident chaplain?—I should think Dapoolie; when I speak of a resident chaplain at Dapoolie it has generally been one who could not be anywhere else on account of the state of his health. The chaplain of Belgaum used to visit Dharwar, at which place there was a considerable number of Europeans; the chaplain of Sholapore visited Kalladghee; at Kalladghee there was a native regiment, and probably there would be from 20 to 25 Europeans. There are 19 churches in the Presidency of Bombay, built by the Government; six which were built by subscription, and by assistance from the Government; and one which is a missionary church entirely.

9486. Are the 19 churches maintained and repaired by the Government?—Entirely so.

9487. Are the other six also?—They are repaired by the Government; the church on the hills was built partly by the Government and partly by subscription, but it is kept in repair by the Government; the church at Ahmednugger was built partly by subscription and partly by the Government, but it is kept up by the Government entirely; the church at Sattarah was built entirely by subscription; that was only finished just before I left; and I do not know how the repairs have been provided for.

9488. What amount of salary do the chaplains receive?—The assistant chaplains receive 500 rupees a month, and the chaplains receive 700; the senior chaplain receives 1,200, and the second chaplain 980 rupees a month.

9489. Mr. *Elliot.*] They being at the Presidency?—The two seniors are generally at the Presidency.

9490. *Chairman.*] Do you consider that remuneration ample, or is it insufficient, in your opinion?—I think it is a provision, and quite supports them, but they cannot save much out of it; a man with 500 rupees a month, if he has a family to educate and children to send home, must be in considerable difficulties.

9491. Sir *T. H. Maddock.*] After what number of years is a chaplain pensioned?—After 15 years' service and three of furlough, making 18 years. I believe the pension would be given at the end of 15 years, if a chaplain did not take his furlough.

9492. Are they pensioned according to the military rank of captains or of majors?—Of majors.

9493. The amount of the pension being what?—£. 292 a year.

9494. Does your Lordship receive a pension?—I receive a pension as bishop and as chaplain. I served my full time as chaplain. At the time that I ceased to be chaplain the pension was 365 *l.*; it was afterwards reduced to 292 *l.* On a memorial from the chaplains it had been increased, in 1825 or 1826, to 365 *l.*

9495. Have the archdeacons any right to pensions superior to those of the chaplains?—Not at present; their pension, I believe, has been abolished. On the appointment of the two bishops for Madras and Bombay, the pension which had been assigned to the archdeacon was transferred to the bishop.

9496. What is the bishop's pension?—£. 800 a year.

9497. After how many years' service?—After 15 years' service. In my case, my service as archdeacon for a certain time was included in the period of service which entitled me to the bishop's pension.

9498. Has any other bishop been pensioned except your Lordship?—No.

9499. Did Bishop Spencer retire without a pension?—He did; he did not remain long enough to be entitled to a pension.

9500. *Chairman.*] Is there any suggestion which you would make for altering or improving the present ecclesiastical service in the diocese of Bombay?—I would recommend an increase in the number of chaplains. As I have said, about one-fourth were generally found to be absent from one cause and another; I think there should be a sufficient number to meet that deficiency. The stations in Scinde take away several of our chaplains.

9501. Has any addition been made to the number of chaplains within the diocese of Bombay, in consequence of the addition of Scinde?—I am not aware of any.

9502. Sir

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9502. Sir *T. H. Maddock.*] Will your Lordship state what number of chaplains there were when you went to Bombay, and when, and under what circumstances the number was increased?—When I arrived in Bombay there were present for some time only two. I think the number on the list was five or six, but for three or four months there was only another chaplain and myself in the whole Presidency. The number was afterwards increased to nine, and afterwards to 15, and again it was increased to 22, and on representations being made of that number being insufficient, it was increased to 27, which is the number at present.

9503. Those different augmentations were in consequence, I presume, of the acquisition of fresh territory?—I think the number was increased to nine, on our acquiring the Deccan.

9504. In Mr. Elphinstone's time?—Yes; that number being found insufficient, it was increased to 15 before 1826. I do not remember the exact circumstances under which it was afterwards again increased; our territories have been increased, and we have additional stations, and various stations are now supplied which were not supplied before.

9505. Do you supply the Residency of Indore with a chaplain?—Not Indore itself; we have supplied a chaplain to Mhow, and he visits Indore. Sometimes Mhow has been garrisoned by Bombay troops; in that case we have supplied a chaplain.

9506. Does your Lordship remember what increase took place subsequently to the conquest of Scinde, and the establishment of our troops there?—Since the commencement of the Affghan war the number has been increased by five; when our troops went on the first expedition to Affghanistan, we sent a chaplain, whom we were obliged to take from some other station for the purpose. At Kurrachee there are two chaplains. So, at Poonah, there are usually two chaplains, though they are not always both supplied.

9507. I allude particularly to the period subsequent to 1842, when Scinde was taken possession of and permanent cantonments were established in that country?—There has been an increase since then, making up the number to 27; I cannot exactly state when it took place. Sometimes chaplains have been absent but have not actually retired; chaplains have been on the list who have not arrived, but I should say 18 have been added in consequence of representations which have been made of the requirements of the country.

9508. Taking into consideration that the Bombay Territories have been considerably increased, first, by the acquisition of the territories conquered from the Peishwa, in 1818; secondly, by the annexation of Scinde in 1842, are you of opinion that the number of chaplains at the present day is greater in proportion to the territory than it was originally?—I would rather say it is greater in proportion to the number of Europeans than it was. There is a considerable extent of territory where there are no Europeans.

9509. Are there many missionaries of the Missions of the Church of England in the Presidency of Bombay?—A considerable number.

9510. Whence do they obtain funds?—The missionaries obtain their principal funds from England or Scotland; there are considerable subscriptions made in the Presidency of Bombay, but they do not amount to one-fourth of the whole sum expended.

9511. Are the Protestant missions quite independent of the Episcopacy?—No, the missionaries in connexion with the Propagation Society and with the Church Missionary Society are all licensed by the bishop, and under his superintendence.

9512. Do they make reports of the success of their mission to the Bishop of Bombay?—They would when asked to do so, decidedly. They generally send their reports to the Corresponding Society with which they are connected. I generally saw their journals.

9513. Is your Lordship aware of the nature of the success which they had met with up to the period when you left Bombay?—Compared to the whole number of the natives their success is small, but the success which has attended their labours is encouraging; it is not so encouraging as we should wish, nor perhaps, as we might expect, but the influence of Christianity has been spread abroad to a considerable extent where no open or avowed result is yet apparent.

9514. Do the chaplains of the Established Church take any share in the missionary labour?—They have taken a share in supporting the different societies, as

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as subscribers, members of committees, and as secretaries; they have generally been secretaries of the different Christian societies. Three or four have learnt the language and have themselves instructed the natives.

9515. Have not more than three or four learned or attempted to learn the language of the country?—Two have learnt the Mahratta and two the Guzzerattee, so as to speak it; others have learnt Hindostanee more or less. I am not able to say what the number of those is.

9516. Would not it conduce greatly to the success of missionary labours if all the chaplains of the Established Church were required to make themselves proficient in the languages of the country?—I think it would, decidedly.

9517. Has no inducement or encouragement ever been held out to the chaplains to do so?—Some years ago I wrote to the Government recommending that the chaplains should be required to learn the language, and to pass an examination after they had been resident for a certain period. The local government, I believe, supported the recommendation, but it was discountenanced at home on the ground that they did not see any reason for it, as the chaplains were appointed to minister to Europeans.

9518. In what year did that correspondence with the Home Authorities take place?—I cannot at the moment say.

9519. Can you inform the Committee what has been the success of the missionaries in the conversion of natives in the Bombay territory?—According to a return which I have lately seen, the number of native Christians at the time connected with the Bombay missions is given as 554, of whom the communicants are 223; in the different schools there are about 3,500 children, I believe.

9520. *Chairman.*] Are not the children principally Hindoos?—Principally Hindoos.

9521. How do you test the success of the missionaries except by the number of persons who become Christians?—By the readiness of the people to come and hear Christian instruction. For instance, the missionaries are in the habit of making tours, and when they return to a place which they have before visited, they usually find a greater number of people coming to hear them. Again, there is a great readiness to receive the Scriptures, and, indeed, not only a readiness, but a desire to do so. At a meeting of the committee of the Bombay Bible Society, held sometime before I left, we passed a resolution, on the recommendation of the missionaries, that the Scriptures should not be given away, but that the people should be required to pay some small sum for them, and they did pay it. They were willing, when they applied to the missionaries for any portion of the Scriptures, for instance, a Gospel, to pay an anna or two annas for it. Again, they show a readiness to read Christian books; and though it is exceedingly difficult to bring forward proof, I know it is the opinion of the missionaries, and it is quite my own opinion, that there are a number of natives who are simply kept back from openly becoming Christians, by the fear of the loss of caste, and not from any adherence to their own religion. They are convinced, and they say that they are convinced, of the truth of Christianity, but they are kept back by family and other considerations from avowing themselves Christians. That I know is the opinion of the missionaries, not only of one society, but of different societies. In Bombay, being connected with the Bible Society, I was in the habit of seeing the missionaries of all the different societies, and I used to hear their opinions upon that subject.

9522. Is there any increase in the number of Hindoos who are breaking through that restraint?—At the end of one year the reports represented 554 as the number of Christians.

9523. Are the Committee to understand that there were 554 who had become Christians in the preceding year?—No; that was the whole number in connexion with the missions.

9524. Has your Lordship any idea of the number of persons who are added to the Christian communities annually?—The number varies; it is impossible for me to state the exact number; sometimes there are more and sometimes less.

9525. Is it true that there are any considerable number of Hindoos who have been converted to Christianity by the labours of the missionaries?—I admit the number is small compared with the population, but at the same time it is an increasing number; there is no mission which has not some converts, and it

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must be borne in mind that the missions in some of the stations are of recent establishment; at Nassick the mission has been established 18 or 20 years.

9526. Can you state what number of persons have become Christians at Nassick?—I think the number was between 20 and 30; among them were four or five Brahmins, who were young men, and exceedingly intelligent; one of them has since been ordained a clergyman in Bombay.

9527. Are you aware how many natives have become clergymen in Bombay since their conversion?—There are two in connexion with our Bombay mission, and three, if not four, in connexion with the Free Church; two Parsees, and either one or two Hindoos.

9528. Sir *T. H. Maddock.*] Since the establishment of the bishopric of Bombay how many clergymen have been ordained?—I think six Englishmen and two natives; of half castes there have been none.

9529. Is your Lordship acquainted with the languages of India?—I learned Hindostanee when I first went out, and could speak it in common conversation, and have conversed with the natives upon religious subjects in it; but for many years my attention was so entirely occupied with English duty that I could not attend to the native language.

9530. Are you aware whether the Mahratta Brahmins are great bigots to their faith, or do they entertain rather loose notions upon the subject of the Hindoo religion?—I think the majority are considerably bigoted to it, but I think the faith of many has been very much shaken; there is a good deal of infidelity among them.

9531. *Chairman.*] Are you at all aware what the course of the natives who have been ordained has been subsequently to their ordination?—I believe they have been very consistent and laborious men; I speak of the men who are connected with our Church; the same, I believe, may be said of those who are connected with the Free Church. There are two Parsees connected with the Free Church in Bombay, and one, who was a Brahmin, connected with the Church of England, who is stationed at Jooneer, and another is stationed at Malligaum.

9532. They are labouring as missionaries?—Decidedly so.

9533. Do you know what success they have met with among persons of their own race?—I have not heard of any particular success from their labours hitherto, but the people come to hear them, and I think they are respected by the natives. I knew one of them who was a Brahmin before his conversion, and I had reason to know that he was very much respected, even by the Hindoos whom he had left. I remember a circumstance which shows the position in which he stood; he came out to meet me at one of the stations on my visitation; it was towards night; I thought he would be at a loss to know where to put up; I said, "What shall you do?" He said, "I will go to the Maonlutdar;" he was a Brahmin. I said, "Will he receive you?" "Yes," he said, "he will give me a verandah in his house to sleep in, and he will give me food." He would not take food from him, of course, but he would give him food. I know he was quite on friendly terms with him.

6534. Sir *T. H. Maddock.*] Do you know the number of missionaries and Scripture readers who are in Bombay, and scattered through the different districts?—There are 25 Englishmen, 10 Americans, and six Germans, connected with the German mission at Dharwar.

9535. Are any of those resident at the numerous stations which you have mentioned where there are no chaplains?—Several of the German missionaries are at Dharwar, which is a station visited once a month by a chaplain of ours.

9536. Is it your opinion that all those stations in which there are Europeans, and other Christians, more or less numerous, might be supplied with Scriptural instruction by means of the various missions now existing in the country?—Not as they are stationed at present.

9537. Could not they be supplied by a new distribution?—We cannot, at our will, distribute the missionaries; for instance, there are three or four in Bombay carrying on the mission there; we could not send any of them up to Sholapore, because their station is fixed by their own societies. So again, there are missionaries stationed at Poonah, where we have chaplains; we could not remove them and send them to other stations, because the missions are carried on by different societies, who have placed their missionaries at those stations.

9538. Might not such an arrangement be effected by a mutual understanding among the various missionary societies?—I do not think it could. A mission is established

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established at a place which is thought desirable, simply with regard to the natives, and not with regard to the Europeans.

9539. At those numerous stations where there is no resident chaplain of the Establishment, and where there may be a regiment, and certain civil officers, what provision is made for the due performance of Divine service upon Sundays, and for the performance of other religious rites, in the absence of a clergyman ?—Where there is no clergyman or missionary at all, one of the Europeans, if there be one who feels sufficient interest in the matter, reads the service himself; that is the only provision which is made.

9540. Are you aware whether that is universally the practice?—It is not universally the practice, but it is pretty generally so. I think we have scarcely any station in which there are half a dozen or 10 Europeans, in which some one would not offer to read the service for those who chose to attend.

9541. Mr. *Elliot.*] Has not that custom increased lately?—It has increased of late years.

9542. In the numbers you have given, as being resident at the different stations, you refer to Europeans generally, and to native Christians, do you not? —I have spoken more particularly of Europeans and their families; there may be a few Indo-Britons.

9543. It has been stated to the Committee that in the army at Bombay, one-half of the European troops are Roman-catholics; do you concur in that statement?—I should think there must be nearly that proportion. I have known some regiments, in which fully one-half were Roman-catholics. On the other hand, I remember one regiment of Hussars containing only 60 Roman-catholics.

9544. In taking those different numbers which you have specified, therefore, we must deduct nearly half, in order to arrive at the real number of persons who derive benefit from the Church of England chaplains?—Yes, especially in cases where there are European troops. I had a memorandum sent me with respect to Scinde, in which the number of Europeans is given as 4,440. I observed that the total number of Protestants at the station was 2,158, and the number of Roman-catholics, 2,282; therefore, the number of Roman-catholics there is a little in excess of the Protestants, but that is very uncertain; it depends upon the regiment, and where they have been recruiting before they came out. In Her Majesty's 78th Highlanders, two-thirds or three-fourths of the men were Protestants.

9545. *Chairman.*] Probably they were also Presbyterians?—They were; if, however, they were at a station where there was not a Presbyterian clergyman, the greater part of them would come to the church, and they did so.

9546. Sir *T. H. Maddock.*] You have stated that the salaries of the chaplains in Bombay vary from 600 rupees a month, the lowest, to 1,200 rupees a month, the highest: are you aware that the Roman-catholic chaplains, who frequently have as large a proportion of the British troops to minister to as there are of the Protestant faith, receive, on the average, less than one-tenth part of those sums? —I am aware that they receive very much less; that is, they receive less from the Government; but they receive something from every regiment where there are Roman-catholics.

9547. Is it your opinion that it would be expedient to increase their salaries, so as that they shall bear some proportion to those of the Protestant chaplains? —That is a question which I cannot very well answer. With respect to the Roman-catholic priests, I remember when I was at Surat, the priest there was not a chaplain appointed especially to the Europeans, because though there was a Roman-catholic community where he was, he simply officiated as a clergyman in England, in any parish where a regiment was stationed, would officiate to that regiment; I suppose that was the case also in Belgaum. I think their pay is certainly low, but I am aware that the Government allowance is only a part of their income, the other part of their income being derived from their position.

9548. Do you think it fair that the Roman-catholic portion of a Queen's regiment should be called upon to subscribe for the maintenance of their clergyman, when the Protestant portion of the same regiment have spiritual instruction afforded to them gratuitously, at the expense of the State?—I believe the contribution which is given is perfectly voluntary.

9549. *Chairman.*] Are you aware whether there are Roman-catholic congregations in most of the large stations, independently of our troops?—There are;

almost all our cooks in Bombay are Portuguese Roman-catholics, consequently where there is a regiment there may be a considerable number of those servants, and they constitute a part of the congregation.

9550. Is your Lordship acquainted with the condition of the other dioceses in India as well as that of Bombay?—No, not particularly so; I believe, in general, they are in much the same state as Bombay.

9551. Sir *T. H. Maddock.*] Are you aware of Christian feelings in Bombay, or in the Bombay territory, being ever outraged by any proceedings of the Government, or officers of the Government, in connexion with the people of India and their religions?—I presume the question alludes to Christians being required to take part in processions. I am aware that that has given offence both at Baroda and at Sattarah, and also in Surat.

9552. Have you ever investigated the matter, so as to ascertain whether there was any substantial ground of offence from that cause?—Formerly there used to be a service required from the chief civil officer of Surat, which I think was decidedly objectionable; in fact, I felt it to be my duty to represent it to the Government. It was this. At the opening of the season after the monsoon a cocoa-nut is thrown into the water, which is an offering to propitiate the deity, and procure favourable navigation. That cocoa-nut used to be thrown in, and I believe is still, if the practice has not been discontinued within a few years, by the chief European officer of Surat. It was thrown into the water by him in the presence of almost the whole population of Surat. At one time it was so much insisted on, that when the cocoa-nut day fell on a Sunday, the service was still performed. I spoke to the different authorities, and they felt it was a painful thing for them to have to break their own Sabbath in order to make this offering. A short time before that the magistrate had been required to attend at a Mussulman festival. During the time we were at morning service we heard a salute fired. The European artillery were prevented from coming to church by having to fire this salute. I represented this to the Government at the time, and the Government then said that whenever those festivals occurred on a Sunday, Europeans should not be required to attend, but on other days they did attend, and I am not quite certain whether they do not attend to this day.

9553. Were you satisfied with that concession, on the part of the Government? —I was not satisfied, but it was all that could be obtained at the time; that was many years ago.

9554. Are there no relics of Pagan observances in this Christian country; are there no days which are observed as festivals from no particular Christian ordinance?—There may be. I do not so much speak with respect to the day; the natives will have the day as a holiday. What I am now speaking of is requiring Europeans and Christians to take a part in the service.

9555. Mr. *Elliot.*] Particularly in presenting an offering to another deity?—Yes; I trust that is nearly discontinued. With respect to the troops attending on processions in the case of the Mohurrun, it is necessary that the troops should attend to preserve order. At Baroda, on a certain day when the Guicowar went to make offerings at the Temple, the European officers of the native troops were required to attend; and I remember in 1847 or 1848 that was done on a Sunday, at the requisition of the Guicowar and the resident, and I know that it gave offence to Christian officers who were required to attend. I think there is no objection whatever to their turning out and saluting the prince on his passing the camp or passing a particular place, but the objection which I feel and which I know other Christians have felt, is to their being taken to the Temple, as in some instances they have been. They are not taken into the Temple of course, but they are taken to the Temple. No one, as far as I know, makes any objection to their turning out to salute the Prince on his passing, but it is a different thing to take them to the Temple.

9556. *Chairman.*] Are they taken into the Temple and compelled to attend during any part of the service?—No; they could not be admitted.

9557. Sir *T. H. Maddock.*] Have you ever witnessed the procession of the Desirah?—I have seen the Rajah of Sattarah and his troops pass the camp. Upon those occasions the troops were out; I can see no objection to their being out and offering him a salute as he passes the camp. One does not, of course, inquire what the object is for which he is going.

9558. Mr. *Elliot.*] On the occasion of the cocoa-nut day, and at other feasts of

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of that description, is the image taken out?—There is no image; the offering is simply to the water deity.

9559. Is their no representation of the deity employed?—There is none whatever. The cocoa-nut is prepared with rice, and some flowers, and water of the Ganges, and at a particular auspicious moment, pointed out by the officiating Brahmin, the chief throws in the nut.

9560. That is done as an offering to the deity?—Certainly, for a favourable season. I hope that practice is now discontinued.

9561. Sir *T. H. Maddock.*] Have you ever witnessed the festivities of May day in any of the rural parts of England?—Many years ago, when I was a boy, I did so.

9562. Cannot you imagine that those Hindoo festivals may partake almost as little of the nature of a religious ceremony as the observances of May day?—Certainly not; I cannot think so.

9563. It is not a Christian observance, is it?—It is not a Christian observance; it is merely kept up as a local custom, and an occasion for the assembling of young men and women.

9564. Mr. *Spooner.*] Is there anything unchristian in it?—I know too little of what takes place to state. I understood it was a mere dance round the May-pole.

9565. Is there any religious ceremony connected with it?—None whatever.

9566. Sir *T. H. Maddock.*] Is there anything objectionable, in a religious point of view, in the observance of the cocoa-nut day in India, or in Europeans witnessing that observance?—The fact is, that they come to see the thousands of natives who are assembled on the occasion on the banks of the river, and not to take part in the festival. I do not suppose 20 Europeans see the actual offering.

9567. Are you of opinion that the complaints which have been made against the Government of India, in this particular, have been in any degree overcoloured or exaggerated?—I have not seen all the accounts, of course; but I think they can scarcely be over-coloured, as long as the observances they refer to violate the conscience of a Christian, which in many cases they do.

9568. Mr. *Elliot.*] I understand you have no objection whatever to Europeans attending to see the sights as they would go to see any other sight, so long as they are not made to appear to take a part in the religious ceremony which is going on?—I suppose in going out to witness the celebration of cocoa-nut day in Surat, what the majority really went out to see was the assembly of people that took place. They did not witness the actual offering.

9569. Mr. *Hardinge.*] Are the troops ever employed now in firing salutes at Hindoo festivals?—I think they fire a salute at the appearance of the new moon. I know they did so not long ago in Surat and Poonah.

9570. Is your Lordship aware of any other occasion upon which they do so?—Not except at the Mohurrun, and I am not aware of any salute being fired on that occasion by our troops. I consider it is necessary as a matter of police, to prevent mischief, that the troops should be present on that occasion.

9571. Sir *T. H. Maddock.*] Have you ever been at Rome at the time of the Carnival?—No, I never have.

9572. Do you think it is more objectionable for a Protestant to be seen at any of those merry-makings in India than it is to be present and to take a part in the Carnival at Rome?—My own feeling is, that I should keep the members of my own family from it.

9573. Do you imagine that the religious feelings of any European gentleman are prejudicially affected by witnessing such a spectacle?—Not by merely witnessing the numbers of people assembled.

9574. Did your Lordship preside over any educational establishment at Bombay?—Yes; I was connected with all the Christian educational societies connected with the Church of England.

9575. Have they been successful in a literary point of view?—They have given the education which has been required; one of the Bombay education societies is for the education of the poor descendants of Europeans; and they have received a very good education in it.

9576. Is that supported by any contributions from the Government?—For the children of soldiers educated by the Bombay Education Society; the institution receives five rupees a month in each case.

9577. Are you aware of any distinction in the rate of allowance made for the orphans and other children of soldiers when at the Byculloh school, and when removed from it to the Catholic school?—I have heard that there is a distinction, but I think that has been the case only since I left Bombay.

9578. Would your Lordship consider it just and expedient that a less sum should be allowed for the education of a Catholic child than is allowed for the education of a Protestant child?—I think something is supplied for maintenace by the Educational Society which is not supplied in the orphanage; therefore I am unable to answer that question; the Byculloh school is a purely Protestant institution; it is an institution connected with the Church of England exclusively; the Government allows for every child of a soldier which enters it five rupees a month.

9579. What is the part taken by the Government in respect to secular and religious education in Bombay?—The Elphinstone College and Institution is a large establishment, in which there are European professors, and the pupils are all exceedingly well instructed in mathematics, geography, the rudiments of astronomy, and the Belles Lettres generally; besides this European education, there are very extensive vernacular schools, and the children are promoted from the vernacular schools into the English schools; there are similar institutions at Poonah, Surat, and Ahmedabad, and, I have no doubt, at all the principal stations.

9580. Mr. *Spooner.*] What is the system of religious education adopted in those schools?—There is no religious instruction whatever given.

9581. Sir *T. H. Maddock.*] Is it your Lordship's opinion that the Government is wise in excluding religious education from those schools?—As a Christian Government, my opinion is, that they ought to allow the Scriptures to be read, or instruction in Christianity to be given, but the attendance should be voluntary. I think an injurious effect is produced upon the morality and upon the minds of the people by the entire exclusion of religious instruction. I would have the attendance upon it perfectly voluntary, but I think there should be some way in which the Government should provide it; that is, that they should so far acknowledge that it is important that Christianity should be spread among the people. I admit there are difficulties, but I think it should be provided for in some way or other.

9582. Mr. *Hardinge.*] Is the Elphinstone College in Bombay supported entirely by the Government?—Not entirely, but it is mainly supported by the Government. Up to the time of my leaving Bombay I was vice-president of the institution, and in earlier years I took an active part in the committee. There are, no doubt, many difficulties connected with the question. I thought it was desirable to spread education, as I felt that instruction in physical truth, and historical truth, must have a beneficial effect upon the people; but it was a painful thing that Christianity should be altogether excluded; at the same time, while Christianity was excluded, everything connected with other religions was excluded too, both Hindoo and Mahomedan.

9583. *Chairman.*] The education given was purely a secular education?—Purely a secular education.

9584. Mr. *Spooner.*] Does your Lordship think that a purely secular education is likely to create a spirit of infidelity?—It has created it to a very great extent; a great part of the young men who have been educated in that school are complete infidels as regards their own creed.

9585. While they have been made infidels as regards their own religion, are they more inclined to adopt the Christian religion?—I think there has been a very unfavourable influence somehow or other at work among them; they have got hold of European infidel books, and extracts from those books are published in some of their native papers; therefore, they are not only infidels as to their own system, but they have been supplied with the objections of European infidels to Christianity.

9586. Are such books as those to which you refer permitted to be used in the schools?—No, I believe not.

9587. But the scholars have access to them?—They have been purchased privately by themselves.

9588. Mr. *Hardinge.*] What are the regulations now existing in the Byculloh school?—

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school?—Just such as would apply to any national school in England, as far as circumstances will admit.

9589. Mr. *Spooner*.] Would you recommend an alteration of the system now pursued in the schools of which you have been speaking, and that scriptural education should be permitted?—Yes, decidedly so; I would recommend that the existing regulation should be rescinded. If the Committee will allow me, I will read the regulation: "It shall form no part of the design of the society to furnish religious books; a restriction, however, very far from being meant to preclude the supply of moral tracts, or books of moral tendency, which, without interfering with the religious sentiments of any person, may be calculated to enlarge the understanding and to improve the character." When the plan for the Elphinstone College was drawn up in 1832, it was declared in paragraph 2, "The college shall be established on the same footing as the Native Education Society with regard to religious matters, under the prohibition contained in Rule 2," which I have just read; "and in accordance with the sentiments expressed in the concluding paragraph of the Government letter, No. 362, dated 10th March 1824." That concluding paragraph is this: "The Governor in Council relies on your carefully adhering to the rule of your society, that religion, whether Christian or Heathen, should not be touched upon in any of your schools or publications, and directs me to observe that the rule should be extended to every topic likely to excite discontent among the natives."

9590. Is it your Lordship's opinion that those rules should be rescinded?—Yes.

9591. Would your Lordship recommend that a system of religious education should be established, but that the attendance at the schools, as respects that part of the education, should be entirely voluntary?—Yes; when I speak of a system, I think lectures should be given, or some Christian instruction, the attendance being perfectly voluntary.

9592. Do not you think that by degrees the effect would be to lead the natives to attend the schools, and if they did attend those schools do not you anticipate that the benefit which they would receive would be very great?—I do, decidedly.

9593. Sir *T. H. Maddock*.] Evidence has been given to this Committee that the success of the Government schools in India has been mainly attributable to that very exclusion of religious instruction; is your Lordship of that opinion?—No; I am not of that opinion, certainly; I think the success has been in consequence of their supplying a good deal of sound and good instruction.

9594. An opinion has been stated that numerous parents of the children who have been sent to those places of education would decidedly have objected to their attending the schools if religion had formed a part of the educational system there?—Some might; I think the objection has arisen from Europeans, or from natives who have been in the habit of hearing the opinions of Europeans.

9595. Is there, in the Government institutions at Bombay, any prohibition against the admission of boys of low caste?—I believe there is; but I think there is some provision for their instruction; I am not quite sure upon that point; the fact is, it would not be necessary to make a prohibition; they could not and would not come, in consequence of their own caste rules.

9596. *Chairman*.] Is your Lordship acquainted with the circumstances of the Bycullah school at Bombay?—Yes; I was the secretary of it for many years, and afterwards patron.

9597. How was that institution formed?—By voluntary subscription, in the year 1814.

9598. Did it receive a charter from the Court of Directors?—Never.

9599. How is it now supported?—By voluntary subscriptions and by subscriptions from the Government.

9600. Are the Bycullah schools now supported principally by private subscriptions, and managed by a committee of the subscribers?—They are managed entirely by a committee appointed by the subscribers There are certain members of the committee *ex officio*; for instance, I think the Adjutant-general is one, and one or two other officers, but that was by a regulation formed at a general meeting of the subscribers.

9601. Are the Bycullah schools for the purpose of general education, or only for the education of the children of soldiers?—For the Christian education of the children of poor Europeans.

9602. Are you aware whether any regulation confines the education given there to Protestants?—Certainly.

9603. How was that regulation framed?—By a resolution of a general meeting of the society in 1814, when the society was formed. There was an old institution, begun in the year 1720, or about that time, for the education of Protestant children. A legacy was left by a Mrs. Boyd to that institution expressly for the education of Protestant children. When the Educational Society was formed in 1814 the two were merged into one institution, and the institution was carried on from that time as a school of the Church of England, of course for the education of Protestant children.

9604. Are any children admitted except those whose parents belong to the Church of England?—For years we admitted the children of Roman-catholics without any difficulty whatever.

9605. Were they educated as Protestants?—There is only one system of education for the whole school; it is only of late years that any objection has been made.

9606. Mr. *Hardinge.*] Are you aware that the Vicar Apostolic made direct application to the Government, begging that a Roman-catholic clergyman might be allowed to give religious instruction to the Catholic children in the Bycullah schools?—That must have been after my departure for England.

9607. Are you aware that a negative answer was returned, on the ground that the Bycullah schools were exclusively governed on Protestant principles?—I have no doubt that such would be the answer; the Government could not order otherwise; the society would not comply with any such order.

9608. Sir *R. H. Inglis.*] The Committee understand from your Lordship that the Bycullah school is a purely private institution; that if it were founded by Jews, it would be conducted on Jewish principles; if founded by Roman-catholics, it would be conducted on Roman-catholic principles; but founded as it has been by Protestants, it is conducted on Protestant principles?—Exactly so.

9609. In the earlier part of your examination, in answer to a question by Sir Herbert Maddock, you referred to the Germans at Dharwar; you did not explain who they were; whether Lutherans, in connexion with the Church Missionary Society, or Lutherans sent out direct from Basle, or from any other source of evangelisation?—They are from the German Evangelical Society, and are sent out, I think, from Basle.

9610. With respect to the instruction, moral and religious, given to soldiers in the Company's service, limiting the question to the European regiments, can you state whether you regard it as sufficient?—I have already stated that we require more chaplains.

9611. Do you concur with the Bishop of Calcutta, that the number of chaplains in the Presidency of Bengal ought at least to be 90?—I cannot answer that question.

9612. With respect to the connexion of the East India Company with the idolatry of the natives, you are aware that much has been done, of late years, to sever that connexion?—Yes.

9613. Does any connexion remain to which you wish to direct the attention of the Committee, as requiring a further intervention on the part of the Government, so far as the diocese of Bombay is concerned?—There are some temples to which the Government still contribute, and I think it very desirable that they should cease to do so. I believe it has been the feeling and the desire of the Bombay Government to carry out that separation. I have mentioned cases to Sir George Clerk, and also to different collectors, as to cases respecting which I have made inquiries when I have been on my journies, and they have expressed their desire to put an end to the connexion. That is the feeling of the Bombay Government, decidedly.

9614. Can you state to the Committee instances in which homage is paid by the officers of the Government to Hindoo idols, on occasions when it is considered politically expedient that attention should be paid to the prince who worships such idol, and do you consider that it would be possible, and if possible, desirable,

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desirable, to separate such mark of attention to the prince from the day of the feast of the idol, and render it on any other day on which it might be unmixed with any idolatrous respect?—With reference to homage to an idol or to a superstitious practice, what I have already said in reference to the cocoa-nut day answers that question. With respect to the attendance of the troops on particular days, the European officers with their troops are required to attend when a rajah or prince goes on particular festivals to the temple.

9615. Could that mark of respect be paid as efficiently, so far as the person of the rajah is concerned, on days connected with purely civil occurrences?—I should think it might; but I do not know any occasion on which there would be any great procession connected with civil purposes.

9616. Do you understand that the grants of money made by native sovereigns to Hindoo temples, so far as the diocese of Bombay is concerned, might have been revoked at the pleasure of each successive rajah, or do you consider, on the other hand, that it was a fixed money payment irrevocable by the rajah who granted it?—I am not able to answer that question.

9617. Do you know how the oath is administered in the Supreme Court at Bombay to the natives, and is it administered in any such way as to imply the sanction of the Government, or even the respect of the Government, to the deity whose presence is invoked by the party so taking the oath?—The oath is administered in the case of Mahomedans on the Koran; in the case of a Hindoo it is administered by a Brahmin, I do not know exactly in what form; and in the case of a Parsee by a Parsee priest; there is a regulation of the Government that the natives should rather be brought to speak as in the presence of God; to make a solemn affirmation, in fact, than take any particular oath.

9618. The petition from the Society for the Propagation of the Gospel stated in substance that they desired no interference on the part of the Government against idolatry; all they desired was, that there should be no interference in its support; does your Lordship concur in that view?—Decidedly.

9619. Has your attention been drawn in your own diocese of Bombay, or from your knowledge of other parts of India, to the fact that the Bible is excluded as a class-book, or as a code of moral and religious truth, from the schools, even where youths may be willing to join themselves to a class in which it is taught?—The Bible is excluded from all the Government schools, and all Christian, and indeed all other religious instruction, is excluded from the Government schools.

9620. Do you conceive that there is any home morality among the Hindoo women, which can supply the place to their children of the teaching of the Bible in the schools?—No; I have no idea that there is anything of the sort.

9621. Is there in the Government schools any attention whatever paid to the wants of one-half of the population of India, namely, the female half?—Lately I think the Government have endeavoured to promote female education; the attempt was not begun by Government when I left India.

9622. Even with respect to secular education, it has begun recently only, and to a small extent?—Neither the secular nor religious education of females was commenced by the Government before I left India.

9623. Will your Lordship be pleased to state to the Committee your views with respect to the three classes of schools now in operation in British India; the schools described as under the native system, the schools under the Government system, and the schools under the missionary system; and will you state to the Committee, generally, the approximate number under each separate class?—Under the native system, in Bombay, the education is extremely superficial and meagre; the children are taught to read a little in their own books, and they are carried on in arithmetic to a considerable extent; they are very able arithmeticians; they are, of course, taught to write also; but the instruction in their own schools is of a very meagre description indeed.

9624. Is there any instruction which, in the judgment of a Christian, can be considered as the foundation of moral training?—No, not under the native system.

9625. Under the Government system is there any provision made for moral training, as such?—As such, there is not; but as the English instruction which is given is, of course, carried on by means of English books, it is impossible that they should not derive a considerable degree of moral instruction from those books. In the Government school at Poonah there was a small work on morality provided by the superintendent, who was a very laborious and excellent man; the children learned that without any hesitation. It was not Christian; though, as may be supposed, any Christian writing a work on moral instruction, could not altogether exclude Christian influence. Perhaps, in connexion with that part of the question, I may be allowed to refer to a circumstance which took place at the time of the formation of the Elphinstone College. When the Elphinstone College rose out of what was called the School and School Book Society, the Government appointed a committee to draw up regulations for the college, and on that committee I, being then archdeacon, was placed. We had a good deal of warm discussion for a week; there were some other Europeans besides myself, and there were also natives, Parsees, Mahomedans, and Hindoos. We were exceedingly anxious to get rid of that regulation which excludes religious instruction. The natives themselves were also desirous of having what they called a Professor of Morals. It was urged upon the committee, that as that Professor of Morals was expected to be an European, if he might not refer to the Bible he would be placed in a false position, inasmuch as he would not teach the best morality that he knew. After considerable discussion upon the point, we could not come to any agreement, and were obliged to report to Government the different opinions that were entertained by the different parties on the committee. Upon that occasion I remember a remarkable expression which was used by some of the natives; they said, "What do you mean by instruction in morals?" It was stated that we meant that there should be some principle inculcated upon the minds of the children which should always influence them; as for instance, if a boy was tempted to anything that was wrong, he hoped that he would not be found out, or that what he had done wrong would be overlooked. It was stated, "We want some principle that shall influence the boy at all times." It was asked, "What principle would you inculcate?" and the answer, I remember, which was made by one of the principal Parsees in Bombay, was, "The fear of God." That was followed up by a declaration from two or three other natives, "Do not you Englishmen think that we, meeting you here, do not enter very much into your views; but we have to go to our own people, and they will say to us with respect to this regulation, 'What have you been doing?' You have been putting down or slighting your own religion.'" Now, on that committee there were some of the most respectable natives of Bombay.

9626. Can you state to the Committee how far the different agents and missionaries of the various Protestant communions in India agree, generally speaking, with each other, in prosecuting their common work, without disturbing each other?—In all missionary work the missionaries labour in harmony, and, generally speaking, adopt one system.

9627. Are you aware of the petition which has been presented to this House, and which is signed by members of very different communions, the first name being that of Aratoon?—I have not seen it.

9628. Can you state to the Committee any instances in which, in schools under native princes, the Christian Scriptures have been admitted, and admitted cheerfully, without producing any disturbance among the priests of the religion of the prince?—I am not aware of such instances in my own diocese.

9629. Do you consider that the conduct of the Government has been neutral with respect to Christianity generally, or has it thrown its weight into the one side or the other?—I think, considering it is a Christian Government, by excluding everything connected with religion, it has created a certain degree of influence unfavourable to Christianity, as though the Government were indifferent about it.

9630. What has been the general conduct of the converted Christians, so far as your Lordship has had an opportunity of observing it?—The Protestant converts, as far as I know, have been generally consistent characters.

9631. Have you had any opportunity of observing the conduct of the converts to any other denomination than your own church?—I would apply my answer to the converts generally.

9632. The converts of the London Missionary Society, and of the Baptist Missionary Society?—The Baptists have no mission in Bombay; I speak of the converts of the London Missionary Society, the Scotch Church and the Free Church,

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Church, and the American Mission. As far as I know, their conduct has generally been consistent.

9633. Are you aware of the books which are read in the Government schools?—I have seen their books frequently.

9634. Do you regard them as fair representations of English history, English literature, and moral truth?—Yes, generally so; in fact, they are the usual English school books. I would observe, that in some instances I have heard that where Scripture passages have been in books, they have been expunged; I have never seen an instance of that myself.

9635. Sir *T. H. Maddock.*] Upon the subject of moral training, are you aware that except the second Commandment, there is any portion of the Christian decalogue which is opposed to any portion of the religious or moral doctrine of the Hindoo, the Mussulman, or the Parsee religion?—I should refer to the very first Commandment, which has respect to the unity of God.

9636. With regard to the evidence which you have given on the subject of the endowments of particular temples, were those endowments made by British authority?—They were found existing when we obtained possession of the country.

9637. The revenue of the lands with which those temples were endowed had been alienated from the Government before the British power was established?—I believe so; I have not inquired particularly into the subject, but I believe that to be the case.

9638. Do you conceive that it would have been just in the Government to have resumed those alienations?—In cases where there were lands, I think the Government should have left the management of those lands entirely to the natives themselves; I think it was a pity to have resumed the lands themselves; I think the natives should manage them entirely for themselves; it has always appeared to me that, in cases where the Government make payments from the Treasury, which in some instances they do, if there be any treaty that binds them to support existing institutions, it would be far better to make over the lands to the temples, and leave them entirely to the management of the natives.

9639. In cases where, upon the acquisition of territory, the British Government found assignments in favour of religious institutions upon any branch of the revenue, how could the British Government have discontinued such payments?—I think they might have assigned as much land as would have produced the value, and said, " We wish to have nothing to do with the matter."

9640. You think that that would have been a preferable arrangement to the present?—I think so, decidedly.

9641. *Chairman.*] Has your Lordship any further observation to make upon matters connected with either the Ecclesiastical establishment or with Education in India?—With respect to education, I have thought it desirable that the Scriptures should be read, or Christian instruction should be afforded, and that the attendance should be voluntary. I quite feel that there would be a difficulty in appointing the person who should give that instruction, because there may be mathematical professors, or professors of history, or other subjects, to whom you would not wish to entrust the giving of religious instruction, and instruction in the Scriptures. I feel, therefore, that there would be a difficulty on that point. But there is one way in which the Government, I think, might effectually assist, and that is, that instead of having schools of their own, they should make grants in aid to all schools, on the report of their own inspectors; let there be a standard fixed to which the pupils shall attain, and then let the Government make a grant, as is done in England at present. That would meet the difficulty, because grants might then be given to Christian schools where the pupils attained the standard which had been fixed. I think in that way the Government might render very essential assistance to the cause of education.

9642. Do I correctly understand your Lordship's proposal to be, that grants should be made by the Government for the purpose of promoting secular education in schools of all denominations, including Mahomedan and Hindoo schools, leaving to the persons who support those schools the religious education of the pupils of their respective denominations?—I do not know that I would introduce the word " secular;" I would simply say, " education," and leave it there. It would, in point of fact, become secular education, no doubt.

9643. Would your Lordship, in that case, put down altogether the schools which are now exclusively maintained by the Government?—I think if the Government continued to maintain those schools, they ought, as a Christian Government, to allow of instruction in the Scriptures, and unless they can do that I think they had better put down their schools.

9644. Mr. *Spooner*.] Supposing the Government not to contribute to other schools, would you wish them to put down their own schools?—My feeling is, that the Government has been in a false position altogether. I think they should take the right position at once. As they are a Christian Government, I think they ought to show a desire to promote the spiritual as well as the temporal good of the people.

9645. *Chairman*.] You disapprove of the principle which has hitherto been acted on, of observing neutrality among the various religions professed by the subjects of our Indian empire?—Yes.

9646. Do not you think that a departure from that principle might be attended with some danger?—I do not think it would be attended with any danger, if it were judiciously done. Let the attendance on the Christian instruction be voluntary, and I am sure that there would be a considerable attendance, and no objection made.

9647. Sir *T. H. Maddock*.] How would you regulate the amount of those grants. Should they be regulated according to the number of Hindoos, Mahomedans, Parsees, and Christians?—I think it should be according to the number of pupils and the attainments which they had made.

9648. How would they have the opportunity of arriving at any particular point of attainment, if you did not afford preliminary education to all classes in proportion to their numbers?—I think there might be a graduated scale; for a school of lower attainments a small sum should be given, and also for a school of superior attainments, where there were a very few scholars.

9649. You think it would be practicable to apportion those grants in aid according to the number of the scholars belonging to the different denominations, without any reference to the relative number of the population?—The number of the scholars would vary according to the population; for instance, in a town like Surat there would be a large number, whereas in a small town like Broach there would be fewer.

9650. Do you not think that such a segregation of classes would be likely to interfere with and impede the conversion of the natives of India to Christianity?—No; I do not see how that segregation would take place. I would take a school as I found it, whether it was a mission school or conducted by any other person, and I would let the inspector examine it, and according to the number and the attainments of the pupils, without any reference to class or caste, I would assign to it a certain sum.

9651. Under such a system, would not it inevitably follow that Catholics would form Catholic schools, Protestants would form Protestant schools, and so in the same way Hindoos and Mahomedans would form distinct schools, if they were assured of a proportionate grant from the Government?—I do not think that would take place to any great extent; I think that where the best education was given the different classes would come.

9652. Why should not there be the best kind of education given at the Hindoo or Mahomedan college, just the same as at the Protestant college and the Roman-catholic college?—If that were the case, I would give them the sum of money to which their standard should entitle them; the desire, I think, of those who are anxious for education at all in India, is for European education; for that education they would come to schools where there were European teachers.

9653. In such an institution as the Hindoo college at Calcutta, the students are all Hindoos, and yet they have a perfect European education?—I would give help to that college in the same way that I would give it to a mission school.

9654. Is not it your opinion that Hindoos, Mahomedans, and Parsees would, if they had the opportunity, prefer a seminary of their own if they had equally good instruction there to that which they could obtain anywhere else?—I think they probably would.

9655. Sir *R. H. Inglis*.] You have referred to the best education which could be

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be given; do you conceive that any education in respect to moral training could be good if it were confided to a Hindoo, with such a moral code as the Hindoos possess?—I do not think it could.

9656. With respect to the purity inculcated in the Decalogue, do you conceive that there is anything either in the Koran or in the Shasters which could supply the place of the Decalogue?—No.

9657. In other words, you would wish the Committee to understand it to be your opinion that no training can deserve the name of moral training which is not founded upon the Scriptures of truth?—Certainly.

9658. All other training would either rest upon a false and imperfect basis, or be, so far as it might be true, inadequate?—Certainly.

9659. You have stated that you see no objection to the introduction of the Bible in any class which the pupils might be willing to attend?—I do not. With respect to instruction in the Scriptures, I remember visiting a private school in Bombay in which the pupils paid for their education. I was requested to examine that school. They were principally Christian boys, but there were some native boys, and prizes were given for attainments in different branches of education; and if there had been one for knowledge of the Scriptures I should certainly have given it to a Parsee boy. The education there was perfectly voluntary. Again, in my visitations, and during my residence at Bombay, I have attended the mission schools, and have heard the boys examined in them; certainly they are as acute, and as well instructed in history and geography, and in other branches of knowledge, except, perhaps, in mathematics, as the youths in the Government schools, yet they had been regularly reading the Scriptures.

9660. *Chairman.*] Is your Lordship prepared to give any opinion respecting the extension of the Episcopate in India?—I think there certainly ought to be a bishopric in the North-western Provinces. During my last three visitations there were several stations in the diocese of Calcutta which the bishop requested me to visit for him, as he himself could not reach them, Nusseerabad, Ajmere, Neemuch, and Mhow; they were quite out of his way. I think it exceedingly desirable that there should be a bishop for the North-western Provinces, the seat of which bishopric should be at Agra.

9661. Sir *T. H. Maddock.*] Are you aware that it is in contemplation to form railroads throughout a considerable part of the Indian territory?—I am aware that there is a project of that kind.

9662. If railroads were already in existence would you still be of the same opinion?—Yes; the places are too far off; of course the bishop could travel much more quickly, but the chaplains would feel themselves too far removed from the bishop, either of Bombay or of Calcutta. It is not merely the visitation which I think is exceedingly important, but there would be an opportunity of intercourse more readily with him; besides that, I think the diocese of Calcutta is too large for any man to manage properly. The bishop's own duties connected with the diocese of Calcutta must so far occupy his attention that he cannot attend to the other dioceses of which he is the metropolitan.

9663. By way of relieving the Bishop of Calcutta from a portion of his duties, what is your opinion of the expediency of making the eastern provinces of the Archipelago a portion of the diocese of Madras?—I think the Bishop of Madras has already sufficient to do.

9664. Are you acquainted with the duties of the Bishop of Ceylon?—Not particularly.

9665. Comparatively speaking, they must be of an insignificant amount?—They must be comparatively small; I am disposed to think that Christianity has made more progress in Ceylon than it has in India generally.

*Jovis*, 4° *die Augusti*, 1853.

MEMBERS PRESENT.

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| Sir Charles Wood. | Mr. Lowe. |
| Sir T. H. Maddock. | Mr. Mangles. |
| Sir R. H. Inglis. | Sir. J. W. Hogg. |
| Mr. Elliot. | |

THE RIGHT HON. SIR CHARLES WOOD, BART., IN THE CHAIR.

Lieutenant-Colonel *William Jacob*, called in; and Examined.

Lieut.-Colonel *William Jacob.*

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9666. Sir *R. H. Inglis.*] I BELIEVE you have only been this morning summoned to give evidence before this Committee; will you state to the Committee in what part of the Indian service you have been engaged?—In the East Indian Company's Bombay Artillery.

9667. How long were you in India?—I entered the service in 1817, from the military college of Addiscombe, and retired from it three years ago.

9668. Your knowledge of India has been limited to the Bombay Presidency, has it not?—Chiefly, but not entirely so.

9669. You are prepared to state your opinion to the Committee in reference chiefly to the experience which you have derived from service in that Presidency?—I am.

9670. Will you state to the Committee your opinion as to the effect upon the native population of British India, Western India in particular, produced by the educational establishments under the direct authority and sanction of the British Government?—I think the effect of the system of instruction pursued in the institutions under the authority of the Government has been to cultivate the intellectual rather than the moral improvement of the people; to advance science, without giving science the full benefit of a right direction.

9671. The expression has been sometimes used, that the effect of that education, while it uproots, so far as physical truths are taught, the religious system of the Hindoos, supplies its place with no other mode of faith, and renders the parties so educated "flippant infidels." Do you concur in that general conclusion, or would you qualify it in any degree with respect to the phrase last quoted to you?—It is a very important question, and if I might be permitted, I should pause before I gave a decisive answer to it. I have had my attention very much directed to the educational efforts which have been going on in India for many years, at least for the last 28 years, from having been myself upon various committees, employed either under the authority of the Government or in connexion with charitable institutions. Before my mind was so entirely made up upon the subject as it now is, I was in hopes that the Government schools would have provided a set of young men who would have been useful in many departments of the Government; I still think they will do so; but I had hoped that the result would have been to a very great extent better than it is. The "Calcutta Inquirer," a newspaper conducted with considerable talent for some years, first drew my attention to the evil of a merely intellectual and scientific education, apart from the necessity of a right direction being given to it. The opinion expressed by its editor was one of so remarkable a character, that, if I might be permitted, I would refer to it as having very materially influenced my own. Khrishna Mohun Bannajee was the editor of that newspaper. He had been educated partly, I believe, in one of the Government institutions at Calcutta. He was a sceptic, and also a most thorough Radical; but he was a man of brilliant abilities, who wrote English remarkably well. In that paper he pursued, for a very considerable time, a strain of invective against the Government, which it was perfectly painful to read. Almost suddenly there was a remarkable change. He then sounded the alarm to his countrymen and to the Government, on the danger of imparting a merely intellectual education, as inevitably leading a large mass of the population into a state of hostility of the Government. He gives his own experience, and that of a vast number of native friends of his own, in proof of it. In the interim, it seems, he had fallen in with some of the institutions which were rising up in the city of Calcutta; one, I believe, undertaken by Dr. Duff, where his scepticism was shaken. He embraced the Christian truth, and his Radicalism and opposition to the Government were thrown to the winds, and he then declared his thorough conviction that, both politically and morally, the Government would do well not to exclude Christianity from their schools. I refer to this as a remarkable occurrence in corroboration of what I have stated. The "Calcutta Inquirer" circulated extensively through all the Presidencies; it was read by the native population, and had so great an influence in the Bombay Presidency, that it led the Persian secretary to the Government, who was the secretary to the Elphinstone College, to relinquish his situation in connexion with it, in consequence of the exclusion of Christianity under the Government rules.

9672. Are you able, from recollection, to state to the Committee the periods to which you have referred; that in which Krishna Mohun Bannajee was a Radical and an infidel, and that in which he became a Christian, and a supporter of the Government?—In 1832 and 1833 he was most violent in his opposition to the Government. In the latter part of the year 1834, the principles of the paper, and those of the editor, underwent a very remarkable change.

9673. Do you regard the empire of the English in India as an empire founded mainly upon opinion?—No doubt; in point of numerical strength, the natives could turn us out to-morrow, and therefore it must be an empire of opinion.

9674. Do you believe that opinion to be founded upon the conviction on the part of the natives of the immense superiority of the English to themselves in general knowledge and science?—I think there is very great respect, generally speaking, felt for the dominant power by the native mind; the remarkable justice and equity of our rule, and the high moral character of the machinery by which our government is carried on, has had a tendency to inspire confidence and respect for our rule, so far as I have had opportunities of observation on the western side of India. In speaking of the machinery by which the government is carried on, I refer to the judges, the civil authorities, and the magistrates generally. On no consideration would a native have a cause tried by a native, if he could possibly have it tried before a European judge.

9675. The confidence of the natives in the integrity and the moral conduct of the English is founded, according to your view, upon their conviction of the moral training which the English receive, as well as upon their superiority in mere literature and science?—I think so.

9676. Do you conceive that the natives would, or would not, be equally competent with the English to the discharge of the general duties which the English now discharge, moral training being excepted?—If you except moral training, you except everything almost which is essential to our hold upon the country. I believe mere intellectual and scientific education will never elevate the natives to such a position, as to give their own countrymen the confidence in their rule which they now have in ours.

9677. Would the Committee be justified in drawing from your last answer this conclusion, that without moral training the education conveyed in the Government schools in India is inadequate to the formation of such a character as would be safe and useful between subjects and governors?—In some situations it would certainly be inadequate. I think it may fit men to be surveyors and subordinates in the engineer department, and in many other lower positions of the departments of the Government. I had several under me when I was officiating as an engineer in Guzerat, who were very good surveyors.

9678. In the government of men by men in the discharge of moral duties, you consider that the education conveyed by the schools under the British authority is not adequate?—I would on no consideration place men so educated in the situation of either judges or magistrates in the territorial department of the Government, without some guarantee of moral character.

9679. Is there any supply of moral teaching which a child can receive at home, and failing to receive which, a Government school does not provide any adequate substitute?—Their moral training at home is of a very questionable kind. In fact, it would almost appear as if falsehood were inculcated by a rule of their faith. That is the case with many of the Hindoos (with some honourable exceptions),

exceptions), who almost appear to regard a good falsehood as meritorious. Such a defect of course goes to the very foundation of character. I apprehend it is no slander of the native character to take the opinion expressed again and again by the chief justices on the Bench of Bombay, and by magistrates generally, as to the extreme difficulty with which the truth can be arrived at from the natives; so that direct testimony is not regarded as of much value, unless it is supported by facts.

9680. Do the Government schools take any cognisance of one-half of the population of India, namely, the female sex?—None on the western side of India. Although a letter was published two years ago by one of the secretaries to the Government of India, to the effect, that where any portion of the natives desired female education, the Government institutions were to embrace females, I do not think as yet a single female has come under the Government system of education in Western India.

9681. Is it your opinion that Christianity is advanced among the native population of British India by the educational efforts of the Government?—I think not at all. I think were it so, the directors of the Government institutions of an educational character, who are generally natives of high rank and position, Mahomedans, Hindoos, and Parsees, would at once take the alarm, and would either endeavour to put it down, or we should hear of it. I have kept my eye for many years upon the register of the converts made by the different Protestant bodies, and traced the history as far as I could of the greatest number of them, and I only remember one solitary instance in which a convert, made on the western side of India, had received an elementary education in the Government schools.

9682. Have you had opportunities of observing the effects of the direct efforts of a Christian character which have been made for the conversion of the natives?—I have to a considerable extent, from having been associated with benevolent objects in the Presidency of Bombay, and from having visited some of the scenes of labour of the missionaries of different societies in that Presidency.

9683. The indirect effects of the Government system have not produced more than one convert, according to your recollection and observation?—I think it is saying too much to assert that that individual became a Christan in consequence of the indirect effects of the Government schools. He received his elementary education in the Elphinstone Institution, and subsequently attended one of the missionary institutions of the Presidency, where he read the Scriptures; but he was the only one that I could recollect on our side of India who owed anything like a spirit of inquiry to the enlightenment of his mind in the Government institutions.

9684. Waiving the question with respect to that person, have you had opportunities of observing the effect of Christian education directly applied to the natives of India in the missionary schools?—Yes, I have.

9685. Will you state to the Committee generally your judgment with respect to the result of such instruction?—The Government schools were first instituted in the belief that there was no way in which you could get at the natives without awakening their prejudices, for the purpose of educating and enlightening them, except by the exclusion of all religion. Accordingly, the Native Education Society, and subsequently, the Elphinstone College, sprang up upon that supposition, but immediately afterwards, the Church of England Missionaries, the Scotch Missionaries, and others opened their schools, when it was found that the natives flocked to them. Those schools were established with the avowed object of conveying to them Christian truth, as well as the higher branches of science. The supposition that the natives would not receive education if Christianity were at the same time imparted, was shown to be entirely a fallacy. The only limit to such schools is the want of space to hold the children, and of the means of conveying instruction to them. I believe now a direct Christian effort might be made to any extent; of course the attendance is all voluntary; but you would find that people of the highest caste down to the lowest, would avail themselves of the education imparted along with instruction in Christian truth, without any sort of hesitation.

9686. Would the Committee draw a just conclusion from your previous evidence, in supposing that while the system pursued by the Government in the schools and colleges is opposed to the spread of Christianity, there is no inherent unwillingness on the part of the natives to receive Christian instruction, if conveyed

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veyed to them?—There is no unwillingness, I think, on the part of the natives generally, but I would not imply that if it were at once proposed that those Government institutions should be modified, and placed upon a Christian basis, and Christian truth should be conveyed in them, it would be a welcome change. I believe it would now create a very considerable sensation at the Presidency institutions, and it might be found that by so changing the whole system of Government instruction as to say it shall now be of a Christian character, you would for a time, at least, empty the schools. But the proof is abundantly supplied by the different Protestant Missions on our side of India that there is no such prejudice against the reception of Christian instruction as to prevent the natives coming to our schools for the higher branches of scientific and intellectual improvement along with Christian truth.

6987. Would you recommend, or the contrary, the formation of any class in the Government schools in which, the attendance being purely voluntary, instruction might be given to youths in the Bible?—I think such a measure would relieve the educational system, as carried on by the Government, from one of its principal present objections, and I do not think it would be attended with the result of placing any sort of impediment in the way of its real usefulness for the purposes of science; on the contrary, I believe it would be substantially a very great object attained, it being left optional with the students to attend the class or not.

9688. Assuming a juster policy might be harmlessly pursued by the Government, as far as relates to any irritation of the native mind, and natives could be freely and spontaneously admitted to a class in which the Bible is taught, do you believe that the practical effect of such an admission in the improvements of the native mind would be very considerable?—That is rather a difficult question to give a direct answer to. Education, in India, is of a twofold character; the English branch and the vernacular branch. If the question refers to the English branch of instruction, embracing the more advanced students, I cannot contemplate any real difficulty, as the teachers are educated Englishmen, and Christians in faith. Indeed I cannot do so in either case; in the vernacular schools the teachers are generally Brahmins, and, of course, not Christians; such, also, is the case in many of the mission schools, where the Bible is nevertheless taught. It would be attended, in my opinion, with very considerable advantage.

9689. So far as regards the mere amount of public money dispensed by the Government in India for the promotion of education, waiving the question of the application of that money, do you consider it to be at all commensurate with the necessities of the population?—I think not. We have in the Bombay Presidency a population of 10,000,000, who are subjects of our rule, and no larger a sum than 12,500 *l.* is expended by the Government from the public treasury in educational objects, which is a very small proportion among such a large number. In fact, the effect upon the great mass of the population is hardly worth naming.

9690. Is there any system of native education supplied by native funds in the Presidency of Bombay?—The educational institutions of the Government are very much aided by donations from wealthy natives and by annual subscriptions.

9691. Does that answer apply only to the capital city of Bombay, or is it to be extended to the Presidency in general?—There are branch vernacular schools supported at Surat and Poonah, or assisted from the funds of the Government institution at Bombay; and it was proposed that some of the scholarships which are given to the more advanced students at Bombay should be dispersed through the districts, with a view of benefiting the Presidency generally.

9692. Is there any spontaneous outpouring of funds for native education in distinct native villages?—I know of none.

9693. In other words, then, the support of education, whatever it may be, must either be derived from the Government, aided by native contributions in the Presidency, and dispersed by branch schools through the country; or it must depend upon the efforts of the missionaries and the Church?—Yes.

9694. There is no supply to which the Presidency of Bombay can look, other than those two sources?—I know of none. There are a few private schools, and the Parsees, I believe, have a large vernacular school at the Presidency; but I think education can hardly be said to extend beyond these.

9695. There is no local supply throughout the Presidency?—None.

9696. What is your opinion upon the subject of the extension of the English language among the native population of India, through the instrumentality of the Government schools?—I think it might advantageously be extended. At present, in the Government institutions, 1,471 boys are instructed in English literature, while there are 10,978 in the vernacular schools, the former being a very small proportion. I think the proportion of those who are instructed in English might advantageously be increased. The natives are exceedingly anxious for English learning, and they press forward beyond measure to attain it. The effort in most of the Government schools is to keep them back from English learning till they have made sufficient progress to justify their entering upon it, as a sort of promotion to the more advanced vernacular students.

9697. There is no self-supporting spirit in respect to education in the Presidency of Bombay?—No. I think that spirit might be encouraged, and the Government relieved to a considerable extent of the expense now incurred in education.

9698. With respect to the encouragement alleged to be given to the idolatry of its Indian subjects by the British Government, are you able to state, as regards Poonah, any fact which may be important for the consideration of the Committee?—Parbutti was an establishment which was handed over to us by the Peshwah, on our conquest of the Deccan. It was, I believe, rather a privately endowed receptacle for Brahmins and Hindoos of a religious character, where they were fed by the Peshwah; and it was considered a matter of kindness, and also of policy, on our acquiring the Mahratta country, to continue the amount which had been previously given.

9699. Whether of kindness or of policy, is it your opinion that there was any obligation to continue it?—I am not competent to answer the question, as I do not know the nature of the treaties which were entered into, or sunnuds, if any, that may have granted.

9700. Are you able to state to the Committee whether, in the time of the Peshwah, the donation was an annual donation which might or might not be increased or diminished, or suspended?—The general impression among the Brahmins at Poonah is, I believe to the present day, that the Parbutti was a religious establishment supported by an annual present from the Peshwah, and as we are the successors to the former ruler, they look to us for the continuance of it; but whether any territory or land came into our hands, the revenue of which had been appropriated to that institution, is a question which I feel difficulty in answering.

9701. Admitting that there was an original obligation, either direct or implied, do you consider that the fulfilment of it might have been more satisfactorily made by transferring lands, producing an equal amount to the native priests, under native management, rather than by annual donation through the Government of the same sum?—The whole question of these native endowments, I think, might be settled by disentangling the Government from the management *in toto*, and making over whatever was equitable and right to themselves; but it is a remarkable fact that the natives themselves shrink from such a measure. They have no confidence in their own management, but they have confidence in our rule, and they know that they will get the money, as regularly as the day comes round, from our treasury; whereas, if placed in the hands of trustees they fear it would be squandered, and that they would lose the benefit of it.

9702. In addition to that reason, do you yourself believe and wish the Committee to understand that the natives think that any sanction of the Government is given to their religion by such donation passing through the hands of the Government?—There is no doubt they do; they look upon us as patrons of a great deal more than we ourselves have any desire to be patrons of.*

9703. Then it is not only the amount of money which they desire to receive, it is not only the security with which they receive it, but they value also the sanction which is supposed to be implied by their receiving it through the Government, to the religion which they themselves profess?—There is no doubt of it; I have heard it stated a dozen times by rich natives that our Government gives sanction to this, that, and the other superstition, and these annual presents to religious institutions have been referred to and appealed to as proofs of it.

9704. Is the same conclusion, so far as you know, drawn by the natives from any alleged misapplication of those funds being redressed by the Government itself rather than by a court of law?—I am not in a position satisfactorily to answer that question.

9705. With respect to honours paid to native princes by the British Government on the occasion of high festivals, do you consider that by the native prince himself, or by his functionaries, or his subjects, any conclusion is drawn from such honours as if they were paid not to himself personally, but to the idol whom he is about to worship?—There is no doubt they are taken as honours paid to the Prince himself, and to the ceremonial which has drawn the troops out. I was myself in that position at Baroda, on the occasion of the Dusserah festival, when we were waiting for six hours in the sun at the beck and bidding of the Brahmins, who announced the fortunate hour, as they apprehended, for the Guicowar to go and sacrifice a fowl to the Dusserah. The whole of the force was under arms, and the British Resident attended on the same elephant with the Prince; upon the Brahmins cutting off the head of the fowl, the signal was given, and I had to fire a salute. I did not at the time take it as an honour to the heathen deity; I satisfied my conscience that it was in honour of the Prince; but there is no doubt, in answer to the question put by the Committee, that not only the Prince himself, but the leading members of his court, look upon it as an honour paid both to the Prince and to the festival which he celebrates.

9706. Then the Committee may imply that you would recommend that no such honours should be paid on any such mixed occasion, when there could be a doubt whether they were paid to the person of the Prince or to the idol whom he was worshipping?—If the honours could be entirely disentangled from the religious character of the occasion, I could see no objection to the Prince being attended in state by any such guard of honour or cortege as would sustain his own position and authority when appearing in public before his subjects.

9707. Might not the honour be paid to the Prince on a birth-day, or on a marriage, or any civil occasion, and might not that satisfy the courtesy to be observed towards him, without infringing upon the conscience of the officers called on to fire the salute, or raising a suspicion or belief in the minds of the natives that such honour was paid, not merely to the Prince, but to the object of his worship?—In some cases it would be attended, I think, with difficulty, from the long custom which has been established of paying public honours upon those particular days and festivals by the troops at the station; particularly in cases where the native princes have subsidiary forces, which they look upon as their own troops, and which are stationed at their own capital, and paid for out of their own treasury, and are, in fact, a substitute for their own rabble. In such cases the withholding of some long-established public token of respect upon some of those customary days I think would be found to be attended with difficulty, but it certainly should be disentangled from the religious character which is ofte given to those festivals. I have been witness of the extreme pain which some officers have felt when they have been mixed up with what they consider idolatrous customs.

9708. Could not an arrangement be made between the Resident at any Court and the Minister of that Court, that in future the homage should be paid to the person of the Prince on any day which he might himself select?—That might be done certainly; but whether it would be taken as withholding the usual mark of public respect to the Prince on those days when he has been accustomed to appear before the whole of his subjects in public, is another question.

9709. Do you believe that Aurungzebe, or Tippoo, would have treated the feelings of his heathen subjects with that respect with which the Christian Government of India treats them?—No Mahomedan would do so. Tippoo, as a Mahomedan, was utterly despotic, and forced the Mahomedan law upon his Hindoo subjects, compelling them to go into the Mahomedan courts to try their own cases. What a Mahomedan ruler and despot might do, if he considered it politic to conciliate his Hindoo subjects, it is very difficult to say.

9710. Does any Hindoo prince pay any respect to any Mussulman festival?—I think not.

9711. Have you reason to believe that any irritation of the native mind (person and property being always secured and kept inviolate) has arisen from the omission in the case either of Mahomedan rulers or Hindoo rulers to pay such respect to the religion of their subjects, whether Hindoos or Mussulmans?—I am not aware of any. The questions which have been put to me embarrass me a little, from my reverting to the different positions in which British officers are sometimes placed; and if I might be allowed to qualify what I have said, I should be thankful. At Baroda, we are under a native Hindoo Prince; in other places we might be under Mahomedan rulers. Within our own Presidency, under the British flag, there can be no sort of excuse whatever for forcing British officers to take part in any heathen or idolatrous processions or worship, such as the cocoa-nut offerings, annually, at Surat, by the Governor's agent. At Madras, when I was there, some years ago, the Government sanction was directly given to idolatrous practices, by presenting offerings of broad cloth to the Brahmins for them to pray to the idol deity to save the Carnatic from invasion. Now, I regard it as a perfect burlesque, that in our own territory we should enter into such a compromise. I do not indeed believe that any political considerations can make what is morally wrong right, but when we are placed as a subsidiary force at a native court, which native court has always relied upon the public support and protection of the force which is drawn out to pay honour to the Prince; upon those occasions we occupy so far a different position, that the Government may have demurred to putting an entire stop to all that public demonstration of respect upon those days. At the same time, even in the case of the Guicowar, where we are acting as his own troops, at his own capital, and as such paying him public respect, it might be, I think, more entirely separated from a religious character than it at present is. I am justified fully in this opinion by the orders which have been repeatedly issued from the highest authority in India, of late years, directing that in the case of any honours which are paid on the occasion of native festivals, the officers shall simply be ordered to go out and fire a salute, but that it shall not be put into the orders that they do so in honour of the Dusserah or any other native festival.

9712. With respect to the number of chaplains in the Presidency of Bombay, do you or do you not, from your own experience of the wants of the service, consider that the present number is adequate?—It would be if they were all present, but there are so many away and sick, that the stations are often left destitute.

9713. What proportion do you consider to be ordinarily available for the public service in respect to Europeans in India?—I think one-fifth or one-sixth of the number of chaplains is generally away.

9714. Has your attention been called to the sufficiency or otherwise of the episcopate in British India?—I am not competent to answer that question, except as regards the Presidency to which I belong; I believe there it is fully adequate.

9715. Sir *T. H. Maddock.*] Do you attribute the success of the Government educational institutions to the neutrality of the Government in respect of religion?—I think the success would have been much greater if the education had been of a more liberal character.

9716. Considering that the Government has patronised the educational institutions for so many years upon that principle of general neutrality, and the toleration of all religions, do you imagine that the objects of the Government would not now be prejudiced by a proclamation that the Bible should be read in those institutions by all who wished it?—I have no doubt it would create a great sensation, and a prejudicial one for a time. But there would be no occasion for it to be done by a Government proclamation, which would create needless alarm.

9717. If it is to be done, would not you have it done openly?—Perfectly so.

9718. How could it be done openly, except by a public proclamation?—Each of the Government English or vernacular schools might have a circular addressed to it, authorising the Scriptures to be used in a class at the option of the students. At present that is prohibited.

9719. Could any such measure be adopted by the Government without alienating the respect and the affections of a considerable portion of its subjects?—My impression is, that the Government took a wrong step in the beginning, and that they are now in a position in which it is more difficult to adopt what I consider would be politically and morally the better course than it was at the commencement. That the wealthy natives who move the rest, the leading members of the Punchayets at the Presidency, Parsees, Mahomedans, and Hindoos, would take the alarm, and declare that it was a breach of faith, and a crusade against that system which they consider the Government bound to uphold, there can be but little doubt. But the simple fact is, that an education of which Christian truth is the avowed object, combined with high literary and intellectual instruction, can be carried on, and is carried on in the different institutions, without any limit in the case of persons of the highest caste. For instance, we have a proportion of from 300 to 400 Brahmins and natives of high caste in one of our Christian schools, where astronomy and the higher branches of mathematics are taught, the whole of the education being on a Christian basis. Those institutions are springing up contemporaneously with the Government institutions, and to a certain extent are supplying what the Government institutions do not supply. They answer the question, that it is feasible to convey education of the highest order combined with Christian truth, without any sort of opposition or objection on the part of the natives.

9720. Considering the actual position in which the Government is now placed in relation to this point, and considering also that there are adequate or very considerable means of education from which religion is not excluded, would you think it necessary, or prudent, at this time of day, for the Government to make any alteration in its system in that respect?—I consider the Government system to be politically a mischievous one. I believe it is training up Radicals, and those who will be the most difficult persons by and by for the Government to govern. Whatever is morally wrong can never be politically right, and it is certainly morally wrong to bring men up as infidels. Whether it is feasible to make a change in the system without a shock upon the public native mind is another question. I believe the change would be attended with very considerable objection on the part of the leading natives, if the Government took any part which could be construed into a direct missionary effort. The Government at the present moment, without intending it, has found itself in a position in which it is opposed to the influence of Christian truth. I am strongly of opinion that the Government should not directly interfere, or give any encouragement to conversion, because I believe we should in that case have hypocrites without number. But there is a wide difference between positively inducing people to come forward to profess Christianity and shutting the door of promotion to such as are Christians, or prohibiting the inculcation of Christian truth in their schools.

9721. You are of opinion that circumstanced as we now are, we should incur the risk of some agitation and disaffection, if the Government were to alter its present system?—I can foresee a great deal of difficulty in a change of system, but whether that difficulty could be obviated by the mode in which we should retrace our steps to a more correct course, morally and politically speaking, I cannot say. I think it would be possible to effect a change, not by a public proclamation, as though we were going to force Christianity upon the natives, which would be objectionable, but in a quiet and moderate manner. No one can be more opposed than I am to the Government holding forth inducements to conversion, but I think in the Elphinstone College, at Bombay, a class might without any injury whatever be permitted to read the Scriptures. The evil of not permitting the Scriptures to be used at all, is this: you have a class of native Christians now growing up; the friends, and parents, and relatives of those children cannot avail themselves of the institution, because Christianity and the Scriptures are excluded, and everything that bears on Christian truth is culled out of the books which are published for their instruction. You are getting daily, therefore, into greater difficulty with respect to a class of the population which we must foresee will increase, and for whom we must all feel we ought to make some provision, I mean the native Christian population under our rule. From all the Government institutions, as at present constituted, we effectually exclude the whole of that class of our native subjects, in the hope that we shall conciliate the Hindoo, the Parsee, the Mahomedan, and other native subjects, and induce them to educate their children there, when in reality we find that they would be perfectly willing to accept an education where the Scriptures were introduced.

9722. Have you ever turned your attention to the subject of the Government withdrawing its exclusive patronage from all educational institutions, and in lieu thereof making grants to all educational institutions in proportion to their numbers and the attainments of the students?—I think, in the early stage of education in India (I speak more particularly of Western India, with which I am acquainted), unless the Government had taken the initiative in establishing public schools and in educational measures generally, there were not sufficient means in existence to carry out anything like a useful system of education by merely making grants to such bodies. As the case at present stands it is somewhat

what different. We have had 30 years' experience, and there are large educational establishments in operation, which might go on without any direct effort on the part of the Government, simply by having grants made to them. Such a grant is already made to the Elphinstone College, which is partly endowed by scholarships and by the donations of private individuals, and partly supported by an annual sum from the Government. We have, at Poonah a college, which is entirely supported by the Government, which occupies a different position, and to which the question does not apply. The Native Sanscrit College, at Poonah, is supported entirely by the funds of the Government.

9723. In contrasting the moral character of a Christian Government with that of the people of India, you made use of the expression that a good falsehood is meritorious among the natives; will you state what authority there is for such a maxim in the books of authority of any of the religions of Western India with which you are acquainted?—It has been quoted by natives to me repeatedly, I believe from the institutes of Menoo, where a lie is justified to serve a Brahmin; falsehoods are not punished in India as they are in this country by either the parents or friends of the children as being a moral offence. With us, the value of our character very much, I apprehend, is to be traced to the remarkably high opinion which we have of truth, and the way in which falsehood is repressed in infancy; we see nothing of that in India; the natives themselves will invariably answer you by falsehood if they think there is any design upon your part. I take from my own observation ever since I entered the service in India, what I say as to the difficulty of getting at the truth, and the low opinion of the natives themselves of the value of truth. I hear it asserted by the Chief Justice again and again, that native evidence is valueless, except it is circumstantial evidence. The difficulty of getting at the truth is such, that it appears as if it were regarded as meritorious to utter falsehood in such a way as to avoid detection. The general impression which I have as the result of my own observation is, that the natives have not any sense of the value of truth, and that in some cases they can even quote from their own religious books in justification of falsehood. At the same time, I have no doubt if any of my respectable native friends were to have this put to them as I now state it, they would at once agree that falsehood was decidedly wrong, and truth decidedly right. Some, probably, might consider it a slander upon the native character that I should have formed such an opinion as that a falsehood is under some some circumstances regarded by them as justifiable; but I have heard from respectable men of various castes, Parsees, Mahomedans and Hindoos, the extreme difficulty of getting the natives to tell the truth.

9724. The object of my question was to ascertain whether in any written system of morality or religion prevailing in Western India, such a doctrine as that a good falsehood is meritorious is to be found propounded?—I am not sufficiently deeply read in the Vedas, or any of their religious writings, to answer that question. I have heard that it is so in the institutes of Menoo.

9725. With regard to the establishment at Parbutti, I understand you to say that you are not aware what is the nature of the sunuds upon which that establishment rests for its pecuniary support?—I do not know whether there are any sunuds at all, or whether the payment is merely an annual customary grant from our treasury.

9726. Are you aware whether, upon the acquisition of new territories, it has, or has not, been the habit of the British Government to continue all grants of a religious nature, whether the endowments were in land, or in any given sum of money?—Yes. I am aware that they usually have done so, from their sense of justice, thinking that grants which were found, on the conquest of the country, to have received the sanction of many years, should be upheld. The sunuds have been in that way confirmed, and probably could even be enforced, if we took the territory subject to those grants.

9727. That is to say, we assume possession of a territory subject to all the obligations to which that territory is liable?—Just so.

9728. Have you ever been aware that English gentlemen, in their conversations with natives, whether of high or low rank, are in the habit of expressing any admiration of Hindoo superstitions, or Mahomedan observances?—No, I think not, with one or two solitary exceptions. But on the part of the great majority of the officers in India, whether civil or military, there certainly has been no countenance of the native systems of religion.

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9729. Have you ever known any of those gentlemen, in their intercourse with the natives, express a disregard for their own faith, and a tendency to adopt, in preference, the Mahomedan or Hindoo faiths?—Never.

9730. How do you come to the conclusion that English gentlemen, when officially attending any religious ceremonies of Hindoos or Mussulmans, are thereby sanctioning those religions?—The natives themselves tell you so, which is the best possible evidence you can have. I was directed, in the orders on the occasion I have referred to, to go and fire a salute "in honour of the Dusserah."

9731. Do you think that that was not a mistake?—It was no mistake at all; it was so expressed in the public order-book of the Guiwar's subsidiary force.

9732. Has not it been rectified since?—I believe, as I have stated in one of my previous answers, that the Government of India has relieved the consciences of the officers to a great extent, by directing that in future, when any honours are paid on such occasions, the order shall state that they are to pay the honour to the Prince on the public occasion in question. But even now, the impression upon the native mind is, that the honour is a double honour; first, to the Prince, and secondly, to the superstitious or idolatrous object of the festival which is commemorated.

9733. I do not quite understand how you reconcile that opinion with the opinion that the natives do not in the slightest degree imagine that these English gentlemen are disposed to desert their own religion and show a greater partiality for the native religion?—To my own mind it is perfectly clear. What we do as servants of the Government, falling in in our ranks, and in obedience to orders, and what the Government may do, with its supreme authority, may be perfectly distinct and separate from the individual faith of the parties. The Government is regarded as giving a public countenance to a native festival. It does not at all follow from the evidence which I have given that the individuals who join in it intend to give an impression that they wish to desert their own faith, while they are, as a public body, in obedience to the orders of the Government, giving a public countenance to the idolatrous service which calls them forth.

9734. Did you ever hear of any Mahomedan in the service of the Guicowar, or in the service of the British Government, make any objection to attend at those festivals and fire salutes, and do whatever he was ordered to do?—No, nor a Christian either. I have been myself in that position as a Christian man, and have been called out, much against my will I admit. In the case of military men, they are so accustomed to obey orders that often, where there is a doubt upon their own minds, they will submit to discipline and do as they are ordered.

9735. Have you ever lived in a Mahomedan State?—I have travelled in a Mahomedan State. I have not resided permanently there.

9736. Are you aware that the Ministers of the Government in a Mahomedan State take a part in the festival of the Dusserah, without conceiving that they are departing in the slightest degree from their fidelity to their own faith?—I have no idea what the Mahomedans may do; but it is no precedent for what a Christian should do in the way of compromise of faith or of conscience.

9737. At Baroda are there any considerable number of Mahomedans in the population?—I think not. The population of Guzerat generally is a Hindoo population.

9738. Do the Mahomedans observe the festivals of their religion?—They do. They are under great control, and some were put to death when I was at Baroda, for taking beef into the city. Still, as is the case with the Hindoos generally, they are very tolerant of other faiths, and allow liberty of conscience to a great extent; and the Mahomedans, who have a mosque there, are allowed without interference the exercise of their religion.

Major *Michael John Rowlandson*, called in; and Examined.

Major *M. J. Rowlandson.*

9738*. Sir *R. H. Inglis.*] I BELIEVE you have only been this morning summoned to give evidence before this Committee?—Yes.

9739. What rank do you hold in the Indian service?—I am a major, retired, of the Madras service.

9740. You were Persian interpreter to the commander-in-chief at Madras?—I was so, for 17 years, under several commanders-in-chief.

9741. During the greater part of that period did you fill any, and what, office in the Government Boards or Committees for the public instruction of the natives of India?—I was secretary to a Board, and to a Committee, having that object in view.

9742. Were you also a member of the managing committee of the Church Missionary Society at Madras?—I was.

9743. And also of the Free Church Missions?—I was.

9744. You can speak, therefore, to the relative value of the results, both of the Government system and of the missionary system of education?—I can.

9745. Will you state to the Committee whether you regard the operation of the Government system of education as being favourable or otherwise to the best interests of the natives of India?—The result of my experience has led me to think that it is not favourable.

9746. Do you consider that moral training is the first and essential element of education?—I do.

9747. Do you conceive that any good moral training can exist without a religious foundation?—I think not.

9748. Do you or do you not regard the exclusion of the Christian Scriptures, even from a class which parties might voluntarily attend in the schools supported by the Government, as a course which ought to be adopted or recommended?—I think not, from the result of my experience: and, on these grounds, that I have observed in the native pupils, that while, so to speak, there was an aggravation of their capacity for evil by the elevation of their intellects, there was not a counteracting principle to prevent the exertion of that increased capacity for evil. I have seen native students who had obtained an insight into European literature and history, in whose minds there seemed to be engendered a spirit of disaffection towards the British Government.

9749. They possess an increased facility of evil without any counteracting security against the exercise of that facility?—That is my impression.

9750. Have you known many or any instances in which the education, which was limited to the exercise of the intellect, has eventually and indirectly terminated in the conversion of such student or students to the Christian faith?—During the period that I was attached to those institutions no such case occurred; I have heard subsequently that one case has occurred, but it was not within my own personal knowledge.

9751. You have referred to the result, direct and indirect, of the Government system of education; will you state to the Committee anything which you may have known or observed with respect to the results of the system of education pursued in the different missionary establishments?—I have had an opportunity of seeing individuals of the Hindoo community who have been raised to a degree of energy, and to an elevation in point of intellectual acquirements, which, after an intercourse with the people of India for many years, I did not believe them to be capable of, and that has been the result of a system in which the Bible has been the great staple of instruction, while all the other elements of a good English education have been added to it.

9752. It has been commonly said, that the empire of British India is an empire founded in opinion; you regard that opinion as being founded upon the impression of the superior qualities of the British who rule; you regard those superior qualities as being connected with their moral training, and you regard their moral training as being founded in religion?—That is clearly my conviction. I would also add, that I believe that the natives of India have a deep conviction of the great integrity of the British Government; and they feel also, I believe, what was expressed by one of Tippoo's ministers, who said, "We are not afraid of what we do see of the British power, but of what we do *not* see. That is, there exists an impression on the native mind, that while they feel they can expect toleration and protection, and the free exercise of thought, under the British rule, they regard it as possessed also of a secret energy and power of which they have no just conception, and therefore it assumes to them a mysterious importance, which, providentially, I think, is over-ruled to the maintenance of our sway.

2753. Have you any reason to think that a Hindoo would ever resent the conversion of a Mussulman?—Certainly not.

9754. Have you any reason to think that a Mussulman would ever resent the conversion of a Hindoo?—Certainly not.

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9755. Do you consider that the Government occupies a neutral position with respect either to Hindoos, Mussulmans, or to their Christian population, as regards that system of education which alone is the Government system?—I should say the Government is *now* virtually neutral, as far as my observation has extended. In one respect, in regard to East Indians who are native subjects, they are restricted from the use of that, which they naturally regard as their Christian birthright, from the system adopted by the Government.

9756. Do you think that the term "neutral" can be accurately applied to a system which excludes one great body of the subjects of the Government from that which, in your own words, they regard as their "birthright"?—Not as regards East Indians certainly.

9757-8. Does the Government, in its educational system, provide any instruction whatever for one-half of its subjects, namely, the female half?—Not that I am aware of; except, probably, to a small extent in Bengal.

9759. Do you consider that there is any home morality taught, which can supply the want of school instruction?—Certainly not.

9760. Do you or do you not consider that the natives, both Hindoos and Mussulmans, but especially Hindoos, have any foundation of morality in their religious books?—I think not; with respect to Mahomedans, there are certain vices, such as falsehood, and idolatry, and murder, which are denounced in the Koran, and to which penalties are attached.

9761. Are you aware of the system pursued in the different colleges established under the rule of the British in India, for the education of the students?—I am aware of the system.

9762. Are you aware that in Agra the number of Christians exceeds the number of Mussulmans?—I have no personal knowledge of that fact.

9763. Are you aware of the nature of the books used in the High School of the Madras University?—Except generally, I am not. I was called on by the Government to become Secretary to that institution, and I felt it my duty to decline. I had no connexion, therefore, with the Madras University.

9764. In addition to your service at Madras, you were also political agent with his Highness the Nawab of the Carnatic?—Yes; both before and subsequently, to my relinquishing the situation in connexion with the college.

9765. Can you speak generally, during the period of your public service in India, which is understood to have amounted to about 30 years, to the progress of civilisation in that country?—The result of my observation generally, was this, that there is an extensive underground work going on, and a very great reduction of the amount of prejudice.

9766. With respect to the conduct of the Christian natives, so far as you have had any opportunity of observing it, will you state to the Committee what is your general judgment?—The conduct of the converts, to whom I particularly refer, so far as I have had an opportunity for a series of years of judging of it, has been highly consistent and satisfactory.

9767. Do you consider that the groundwork has been laid for conversions far more extensive than have hitherto been the result of missionary labour in India?—That is my impression.

9768. You regard that result, wherever it may be found, and wherever it may extend, as equally beneficial to the individuals and to the Government of which they are the subjects?—I do, inasmuch as I believe it makes them more loyal and attached subjects, as well as more useful members of society.

9769. Are you able to furnish the Committee with any particular instances in which service has been done by a Christian convert to the Government, which might not have been rendered by him had he remained a heathen?—My belief is, that the converts to whom I refer, have not hitherto been placed in positions in which they could have performed such service to the Government.

9770. With respect to the ecclesiastical establishment of British India, so far as the Presidency of Madras is concerned, do you consider that the number of chaplains provided for the service of the East India Company is or is not adequate to the necesity?—I should think that it is not adequate, because a great part of what may be regarded as the secondary stations, are generally not occupied.

9771. What proportion out of every hundred chaplains do you consider to be effective, looking specially in you answer to the age at which they must have arrived

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arrived when they come out to India?—I do not feel that I am competent to answer that question.

9772. If it has been said, that the proportion of those who are capable of serving should always be 20 per cent., or 30 per cent., or 50 per cent. above the actual number, you are not able to state to the Committee how far your own observation of European life in India would enable you to form a proximate opinion upon that subject?—From the result of my own observation, I should think that one-third of the chaplains generally, are either absent on leave, or from sickness, or otherwise incapacitated for the discharge of their duties.

9773. Are you aware that that is the proportion stated by Bishop Wilson, in the year 1842?—I was not aware of it.

9774. Do you consider that the episcopate in India is adequate to the superintendence of the large number of Europeans professing the faith of the Church of England, spread over the dominions of the East India Company?—For the purpose of an efficient supervision, I should think it is inadequate.

9775. Sir *T. H. Maddock.*] You have expressed an opinion that the education of the natives in India has a tendency to render them inimical to the British Government?—I belive that such is the tendency of the Government system of education.

9776. Will you explain to the Committee what you consider to be the cause of that, and what is the nature and object of their enmity to the Government?—My impression is this, that as the native of India gains an insight into the history of British India, and into the history of Europe generally, an idea is conveyed to his mind that it is something monstrous that a country like India should be possessed by a handful of foreigners; and hence, there naturally almost springs up a desire in his mind to be instrumental in setting that country free from this foreign dominance, and there being no counteracting principle, nor any sense of the duty of obedience, the natural result is a feeling of disaffection to the British Government.

9777. Is that feeling found to exist in persons of a military class, or those who are generally supposed to be pacifically disposed?—I think I have observed it both in Mahomedans and Hindoos, particularly in Mahomedans.

9778. Such a feeling is found to exist, notwithstanding their deep conviction of the integrity of the administration under British rule, and the mysterious character of the British power?—I think the two things exist together; one is felt by the people at large, especially by the Hindoo community, and the other I have observed in the individual instances to which I have more prominently alluded; in fact, it is the almost uniform result, as far as my experience goes, of their being enlightened *merely* in European literature.

9779. Mr. *Mangles.*] Would not the same historical knowledge lead them to suppose that, even if they could shake off the English yoke, they would only become the subjects of military adventurers from the north, whose yoke might be still heavier?—I believe reflecting Hindoos feel that they are gainers by the rule of the British Government, contrasting their present condition with what they suffered under their former Mahomedan rulers; but with native students, in the Government schools, I repeat one sees that the effect upon the native mind is this; there appears to be a feeling of insubordination and disquiet at the thought that they should remain under the dominion of a handful of Europeans, and from a love of change, and in the hope that in the struggle they might themselves come more to the surface, or uppermost, we find that the result is, this feeling of disaffection.

9780. Would not they be inclined to think that the result of the withdrawal of the British would be a state of anarchy?—I can quite conceive that they may think that possible; but with the hope of present advantage, and a general feeling of dislike to foreign rule, particularly when they become acquainted with the secret of the formation of the British empire, a sense of disaffection is created, and a hope excited, that in the change of masters, or in the change of rule, they may receive some personal benefit.

9781. Sir *T. H. Maddock.*] Under such circumstances, do you think that the assumption of the government of India directly, by the British Crown, would tend to lessen that feeling?—I cannot see that it would do so, at all.

The Rev. *James Bryce*, D.D., called in; and Examined.

Rev. *J. Bryce*, D.D.

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9782. *Chairman.*] I BELIEVE you are the Convener of a Committee of the Scotch Church, in reference to Indian affairs?—I am.

9783. You have, I think, on their behalf, memorialised the Court of Directors for an increase in the number of Scotch chaplains in India?—We have.

9784. Will you state what the number of chaplains is at present?—The number of chaplains, at present, is six; two in each Presidency.

9785. Will you state the grounds upon which you think that an increase in that number ought to be made?—We have felt, from experience, that in regard to those of our Church who are resident at the different Presidencies, the number has not been found sufficient, in consequence, very frequently, of one of the chaplains, and sometimes even both, being obliged to be absent on sick leave from bad health. In reference to those of our communion who are resident beyond the Presidency, we have had no means at all of giving to them the ordinances and ministrations of religion, according to the forms of our Church, to which they are naturally attached, and their connexion with which they wish to retain until they return to their own country. We have also felt, without any unkind feeling towards the Church of England, that our number of chaplains has not been proportionate to the number of our communion in India; that we have remained stationary in our number of six from the time I was myself first appointed till now, the number of chaplains on the Episcopal Establishment having during that period been raised from 35 to 150, which is the number at the present moment. They have received that augmentation, and during the period that it has been occurring, the Church of Scotland, through the General Assembly, has made repeated applications to the Court of Directors for more chaplains; but we have found, in answer to our applications, that however willing the Court might be itself to accede to it, and however much persuaded they might be that there was need for an additional number of chaplains, they felt themselves precluded from listening to it under the provision of the Act of 1834, the last renewal of the Company's charter, because they interpreted the clause in that Act as implying that they were not permitted to give more than two to each Presidency, the clause providing, through the Legislature, for the maintenance of two chaplains, without any mention of others. Upon that ground our applications, repeatedly made, and made also by memorials from the chaplains in their Kirk Sessions in India, have met with the same negative answer, and we remain at this moment with only two chaplains at each Presidency, while since the period when they were first given the number of residents belonging to our communion, I need not say, has, with others, very considerably increased. On these grounds we think we have established a strong claim to an increase, and we think also that giving us more would enable the Churches in India, and enable the Government, to provide for those of our communion who are taken away to different parts of the country. If there were more chaplains upon the staff at the Presidencies, of course, while such as were necessary would be retained at the Presidencies, the others would be available to afford their ministrations to such of our countrymen as are stationed over India, who cannot now obtain them. Upon that ground, also, we think we may set forward a claim to the attention of the Committee.

9786. Sir *T. H. Maddock.*] Are the Committee to understand that you were one of the chaplains of the Scotch Church in India?—I was the first who was appointed.

9787. How long were you there?—I was there 20 years altogether.

9788. When did you leave India?—I left it finally in 1836.

9789. Can you give the Committee any probable estimate of the number of the members of the Scotch Church in the Presidency towns?—We have had very ample statistics sent home to us from the different Presidencies, and upon general communications made to us by the chaplains, we estimate that the proportion of our communion, in reference to the communion of the Church of England, may be stated as about one-fourth or one-fifth, taking the military and civil service of the Company, to which we have restricted ourselves, and not including those who may be resident in the country unconnected with those services.

9790. Mr. *Elliot.*] At the Presidencies the proportion of the members of the

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Scotch Church would be less, would not it?—I should think so; but upon that I am not accurately informed.

9791. Sir *T. H. Maddock.*] Have you any return of the number of persons belonging to the Church of Scotland at any of the principal stations in India?—I have. We have had returns from the different stations on the Bengal Establishment, Cawnpore, Benares, and others, and we find that there are 610 members of our communion at those places. I hold a paper in my hand showing the number of Scotchmen at all the different stations in the Bengal Presidency. There is also another statement from the Upper Provinces, Lahore and Nusseerabad; and we have also a return of the number of members of the Church of Scotland now employed in the regiments in the service of the Company in the Rangoon and Burmah expedition. We have a great number of military of our persuasion, to whom we are unable to afford any ministrations at all. The Scotch regiments, when they arrive in India, are sent to a great distance from the Presidency; and while the greater part of them are composed of Presbyterians, they have no services, and no opportunity of having services, from the want of chaplains in those parts of India.

[*The Paper was delivered in, and is as follows:*]

I.—RETURNS of SCOTCHMEN at the following STATIONS.

| NAMES OF THE STATIONS. | MEN. | WOMEN. | CHILDREN. | TOTAL. |
|---|---|---|---|---|
| 1. BENARES: | | | | |
| Return given by Dr. Angus— | | | | |
| In the Honourable Company's Civil, Medical, and Military Services - - | 38 | 19 | 19 | |
| Planters, merchants, &c. - - - - | 6 | 2 | 3 | |
| | 44 | 21 | 22 | |
| Total for Benares - - - | - - | - - | - - | 87 |
| 2. CAWNPORE: | | | | |
| Return given by Dr. M'Kinnon— | | | | |
| In the Honourable Company's Services - | 35 | 8 | No return. | |
| Planters, &c. - - - - - - | 1 | No return. | No return. | |
| | 36 | 8 | — | |
| Total for Cawnpore - - - | - - | - - | - - | 44 |
| 3. MEERUT: | | | | |
| Major Machin's Return— | | | | |
| In the Honourable Company's Military Service - - - - - - - | 125 | No return. | No return. | |
| Non-military residents - - - - | 9 | No return. | No return. | |
| | 134 | — | — | |
| Total for Meerut - - - | - - | - - | - - | 134 |
| 4. JULLUNDUR: | | | | |
| Major Hamilton's Return— | | | | |
| In the Honourable Company's Military Service - - - - - - - | 123 | 12 | No return. | |
| Total for Jullundur - - - | - - | - - | - - | 135 |
| 5. UMBALLAH: | | | | |
| Dr. Brown's Return— | | | | |
| In the Honourable Company' Military Service - - - - - - | 198 | 12 | No return. | |
| Total for Umballah - - - | - - | - - | - - | 210 |
| Total Return of Scotchmen at the above five Stations - - - - - - | - - | - - | - - | 610 |

II.—RETURNS of Presbyterians at the following Stations.

| NAMES OF THE STATIONS. | MEN. | WOMEN. | CHILDREN. | TOTAL. |
|---|---|---|---|---|
| 1. **Lahore:** | | | | |
| Brigade Major M'Pherson's Return—<br>In the Honourable Company's Military Service - - - - - - - | 173 | 16 | No return. | |
| Total for Lahore - - - | - - | - - | - - | 189 |
| 2. **Nuzeerabad:** | | | | |
| Dr. Brown's Return—<br>In the Honourable Company's Military Service - - - - - - - | 90 | No return. | No return. | |
| Total for Nuzeerabad - - - | - | - - | - - | 90 |
| 3. **Sealkote:** | | | | |
| Dr. Beatson's Return— | | | | |
| Dr. Beatson only states generally that there are Scotch Presbyterians (including men, women, and children) 121. He adds, that there are besides many Prebyterians from the north of Ireland, but unfortunately omits to return the number. | | | | |
| Total for Sealkote - - - | - - | - - | - - | 121 |
| 4. **Rangoon:** | | | | |
| Dr. Balfour's Return—<br>In the Bengal Forces, on service at Rangoon - - - - - - - | 53 | — | — | |
| Total for Rangoon - - - | - - | - - | - - | 53 |
| 5. **Moultan:** | | | | |
| Brevet Major Birch's Return—<br>In the Honourable Company's Service, &c. - - - - - - - - | 30 | No return. | No return. | |
| Total for Moultan - - - | - - | - - | - - | 30 |
| Total number of Presbyterians at the above stations - - - - - - | - - | - - | - - | 483 |
| Total number of Scotchmen, as in List I. | - - | - | - - | 610 |
| Total number of Scotchmen and Presbyterians returned - - - - | - - | - - | - - | 1,083 |

9792. Do those numbers include the members of the Church of Scotland and of the Free Church also?—They include those who are of the Presbyterian communion.

9793. Mr. *Elliot.*] In the absence of Presbyterian clergymen, do not the soldiers attend the Episcopalian Church?—Always.

9794. Sir *T. H. Maddock.*] There has never been built in any part of India out of the Presidencies any Scotch Kirk, has there?—No.

9795. Do the Scotch soldiers complain of the hardship of having no place of worship at which to attend?—They have attached their names, many of them, to petitions and to memorials, which have been sent home to the Court of Directors, expressing the wish to have ministrations there, and of course setting forth that they felt the want of them. I had myself, when I was in India, an opportunity once and again of knowing the value which they set upon those services from being asked by them, when travelling through India, to officiate as a minister of the Scotch Church. On one or two occasions I was permitted to do so in the church at the station.

9796. Was any objection ever made to your performing Divine Service in a church of the Church of England?—The only instance of my doing so, which I distinctly recollect, was at Merut, where at that time the 26th regiment was stationed. I was passing through there, having been sent to make some report upon some of our schools in that part of the country, and I was asked to officiate by the junior chaplain at the Merut station, who represented to me that the regiment were extremely desirous to hear service from a Minister of the Church of Scotland, and finding that I was in the station, they had requested him to ask me to officiate. I said I should be most willing to do so; it remained with him to say whether it would be according to the rules of the Church of England to permit me to officiate in the church. He said he would take it upon himself, and accordingly I officiated and performed service after the forms of our Church. I believe that some notice was afterwards taken by the Bishop, who rather considered it an irregularity that I should have been permitted to officiate.

9797. Putting out of the question the Scotch regiments serving in India, are you of opinion, that at any of the stations out of the Presidency towns there is a sufficient Scotch congregation to justify the Government in maintaining a chaplain?—We have specially set forth in our application to the Court of Directors and to the Committee, that we do not ask for a permanent chaplain at any of the stations, that we are not in possession of statistics which would warrant us in asking for the expenditure required to maintain a clergyman of the Scotch Church at any one particular station; our great object is to have chaplains added to the present number who might be enabled to go from one station to another, and to baptise, and marry, and preach to the members of our Church who are scattered over India, who are very desirous of having these ministrations.

9798. Are you aware, that at some of the small stations in India the members of the Church of England who are resident there have at their own expense built a suitable church, and at their own expense provided a clergyman to perform Divine service there?—I believe they have, though I am not personally acquainted with the fact.

9799. If at any of the stations in India so great a number of members of the Scotch Church had been permanently resident as to require such an expenditure, would have they been backward in following the example of the members of the Church of England?—I cannot state the views which they may have entertained upon that point, or the reasons which may have withheld them from imitating so very good an example.

9800. Will you state your opinion to the Committee, whether, in case of its being found impossible to increase the present number of six chaplains of the Church of Scotland in India, and its being proposed to have only one resident chaplain at each of the Presidency towns, the other three chaplains being rendered available for the services of the stations at which the Scotch regiments might happen to be stationed, such a proposal would meet with your concurrence?—I should think one at each Presidency, looking to the contingency of bad health, and his being obliged to be removed, would be too small a number. I should think, however, that it might be desirable to adopt such a plan, supposing there could be no increase allowed in the present number of six.

9801. Have you any statistics with which you can furnish the Committee as to the average number of Scotch regiments serving in India?—No; not of the regiments.

9802. Mr. *Elliot*.] If you had only one clergyman stationed at each Presidency, taking the contingencies of health, and the necessity for occasional absence from his duty, do not you think the service would be very irregularly performed at the Presidency?—I think it would.

9803. So irregularly as to create great inconvenience?—Yes.

9804. *Chairman*.] Have you any further observations to make in reference to the subject which you have now brought before the Committee?—One object of the Church in asking a larger establishment is connected, though it may not be very directly regarded as connected, with the subject of education. We should, if we had such an increase, be better able, as a Church, to give assistance to the work of education which is being carried on by us in connexion with the mission which we have at each of the Presidencies. We think the two objects might be now combined together, so as to carry out both more efficiently, and in a more enlarged form than we can do now, in consequence of not having a greater number of ministers established at those Presidencies.

9805. What are your educational establishments at the Presidency towns?—We

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We have a mission which was originally founded by the Church of Scotland, and has been a very successful one. It was founded in 1828. Dr. Duff was the first missionary who went out and established it, and it has flourished to a very great extent. We have now in Calcutta three or four missionaries who are ordained clergymen of our Church, and we carry on the education of the natives under that mission, which the Church supports out of its own funds.

9806. Is that confined to Calcutta, or are there branches in the provinces?—There is one at each Presidency: there is a college connected with the mission at Madras, and another at Bombay; all of them having a separate establishment from home, and all being supported by the contributions of friends and members of the Church of Scotland at home.

9807. Are your exertions confined to the Presidency towns, or do they extend into the country?—They extend also into the provinces. The centre of action is at the Presidency, but the branches extend to a considerable distance.

9808. Can you state where there are schools or establishments under the mission of the Church of Scotland?—There is one now at Gosparah; there is one, I think, and has been long one, at Culnah; there was one also in the Sunderbunds, at a place they call Takee, which I myself visited many years ago, and which was in a very flourishing condition, supported chiefly by two native gentlemen. That was a school of our mission, and a schoolmaster was sent to it at the request of those two natives, and is supported by them.

9809. Are there many members of the Church of Scotland resident in India, except those who are in the service of the Company?—There were a great number of mercantile and other classes at the time when I reached India in 1814, and I find the number now has considerably increased. There was even at that time a very large body of Scottish merchants and others.

9810. Is there any power of ordaining ministers of the Church of Scotland vested in any authority of that body in India?—No; we had a power given to us in 1834; the chaplains of the Company, with their Kirk Session, being empowered to constitute what we call a Presbyterial body, with a view of giving a licence to preach the Gospel under them, to such of the natives as, being educated by the mission, might in the opinion of the Presbyterial body be qualified for the undertaking of that duty.

2811. Sir *T. H. Maddock*.] Have any such licences been given to natives?—There have been several natives licensed to preach.

9812. You do not complain of any defect in the present state of the law in that respect?—No; we complain of no defect of the law in that respect.

9813. You are, in that respect, upon a footing of equality with the Church of England, in the power which you possess of ordaining natives?—Yes.

9814. *Chairman*.] Is there any other statement which you are desirous of making to the Committee?—I am not aware of any.

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*Lunæ*, 8° *die Augusti*, 1853.

MEMBERS PRESENT.

Sir Charles Wood.
Sir. R. H. Inglis.
Mr. Mangles.
Mr. Fitzgerald.
Sir J. W. Hogg.
Mr. Hardinge.
Mr. Spooner.
Mr. Elliot.

THE RIGHT HON. SIR CHARLES WOOD, BART., IN THE CHAIR.

The Rev. *John Leechman*, M.A., called in; and Examined.

Rev. *J. Leechman*, M.A.

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9815. Sir *R. H. Inglis*.] YOU have resided in India?—I have.

9816. In what capacity?—As Theological Tutor in the Serampore College.

9817. When did you arrive in India, and when did you leave it?—I arrived in India in 1832, and I left it in 1837.

9818. Are you acquainted with any other parts of India except Serampore and its immediate neighbourhood?—In 1850 and 1851 I revisited India, as one of a deputation from the Baptist Missionary Society, to visit and report on the various missionary stations, and upon that occasion I visited the North Western Provinces, as high up as Delhi and Bengal, from Calcutta to Chittagong.

9819. Will you state to the Committee the number of missionary stations attached to your communion in the Presidency of Bengal, or in any other part of India?—There are 26 stations connected with the society in India. The particulars are contained in a table, which, with the permission of the Committee, I will hand in.

[*The same was delivered in, and is as follows:*]

BAPTIST MISSIONARY SOCIETY.

Names of Stations of the Society in India.

Madras Presidency:
  Madras.

Bengal:
  Calcutta.
  Circular Road.
  Lall Bazar.
  Colinga.
  Intally.
  Narsikdarchoke.
  Lakhyantipore.
  Khari.
  Malayapore.
  Howrah.
  Dum Dum.
  Serampore.
  Sewry, Beerbhoom.
  Cutwa.
  Dinagepore.
  Jessore.
  Burisaul.
  Dacca.
  Chittagong.

Northern India:
  Monghyr.
  Benares.
  Cawnpore.
  Agra.
  Chitoura, or Nisthapore.
  Muttra.
  Delhi.

9820. In what department of labour are the missionaries of your society now principally engaged?—Principally in preaching the Gospel to the heathen, in translating the Scriptures, and in establishing schools. We have vernacular schools; we have a superior class of boarding schools, in which the scholars are clothed and supported and carefully instructed; and we have Serampore College, for training missionaries, and for giving a superior education to natives, East Indians and Europeans.

9821. Originally, the eminent men who founded your mission in India principally devoted themselves to the translation of the Scriptures, did they not?—Dr. Carey spent his life in that work. But, from the beginning, the missionaries connected the preaching of the Gospel with the translation of the Scriptures.

9822. Did not Dr. Marshman dedicate himself, in like manner, to the translation of the Scriptures into the Chinese language?—He did; but he was devoted also to the work of tuition and of preaching the Gospel.

9823. Was that the case with Mr. Ward?—Mr. Ward attended chiefly to the printing-office. Each of these senior missionaries, besides their personal efforts, made great pecuniary sacrifices for the mission, devoting large sums, the proceeds of their own labours, to the establishment of mission stations throughout India.

9824. Was Mr. Thomas engaged chiefly in direct missionary labour?—Yes, he was.

9825. How are the expenses of your society defrayed?—Chiefly by voluntary contributions from its members in this country and in India. There is a printing press in Calcutta connected with the society, the profits of which, amounting to about 2,300 *l.* per annum, are appropriated to the objects of the mission.

9826. Is any portion of the expense of your institution, or of its missionary operations, defrayed by any grant in aid by the Government?—No.

9827. What number of scholars have you in your different schools; what number of converts have you at your various stations, and how many communicants have you?—There are at present 1,140 members or communicants in connexion with the society, who represent a community of about 5,000 adults, who have renounced idolatry. Upon my recent visit to those churches, I was greatly pleased with their scriptural knowledge, their simple piety, and their evident progress. We have 44 day-schools, containing 2,451 scholars; we have five Sabbath schools, containing about 147 scholars.

9828. Do the scholars in those schools include youths of all castes and classes?—Yes.

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9829. Have you any of the highest castes?—There are many young Brahmins at the Serampore College.

9830. What proportion of the scholars are Mahomedans?—They are principally Hindoos; there are not many Mahomedans.

9831. Mr. *Elliot.*] Have you any Mahomedan converts in connexion with your mission?—We have Mahomedan converts; I cannot state the number precisely, but I know there are several. The converts however are chiefly from among the Hindoos. I have a table, which will show the state of the schools in connexion with the mission.

[*The same was delivered in, and is as follows:*]

## BAPTIST MISSIONARY SOCIETY.

Statistics of Schools in *India*.

| PLACE. | Paid Teachers. | Unpaid Teachers. | Day Number. | Schools Attendance. | Sabbath Number. | Schools Attendance. |
|---|---|---|---|---|---|---|
| Calcutta, Lall Bazar - - - - | 4 | - - | 2 | 200 | — | |
| Howrah - - - - - - - | 2 | - - | 2 | 100 | 1 | 60 |
| Narsikdarchoke - - - - | 2 | - - | 2 | 58 | — | |
| Khari - - - - - - | 1 | - - | 1 | 45 | — | |
| Lakhyantipur - - - - - | 1 | - - | 1 | 30 | — | |
| Intally - - - - - - - | 6 | - - | 3 | 126 | — | |
| Serampore - - - - - - | 20 | - - | 3 | 600 | — | |
| Female Orphan School - - - | 1 | - - | 1 | 30 | — | |
| Cutwa - - - - - - - | - - | 1 | 1 | 10 | — | |
| Dinajepore - - - - - - | 4 | - - | 2 | 120 | 1 | 10 |
| Sewry, Birbhoom - - - - | 7 | 2 | 5 | 236 | 1 | 20 |
| Chittagong - - - - - - | 2 | - - | 2 | 23 | — | |
| Barisal - - - - - - - | 3 | - - | 3 | 75 | — | |
| Jessore - - - - - - - | 5 | - - | 5 | 300 | — | |
| Monghir - - - - - - - | 5 | 1 | 3 | 105 | 1 | 20 |
| Benares - - - - - - - | 11 | - - | 3 | 220 | — | |
| Agra - - - - - - - | 3 | - - | 2 | 55 | — | |
| Chitoura - - - - - - - | 3 | 6 | 2 | 58 | 1 | 37 |
| Muttra - - - - - - - | 3 | - - | 1 | 60 | — | |
| Total - - - | 83 | 10 | 44 | 2,451 | 5 | 147 |

9832. Sir *R. H. Inglis.*] Do you find that the conversion of a Hindoo produces any irritation on the mind of a Mussulman, or that the conversion of a Mussulman produces any irritation upon the mind of a Hindoo?—I am not aware of any such effect being produced.

9833. Has the conversion of either a Mussulman or a Hindoo in any instance, within your knowledge, during the last 20 years, produced any disturbance or excitement of the public feeling?—I never witnessed any such disturbance.

9834. Have you reason to believe that any such disturbance has arisen?—Not in connexion with our mission, as far as I am aware.

9835. Can you state to the Committee whether the progress of Christianity, so far as you have watched it, has improved the tone of the native society among which such conversions have taken place, or has the improvement been limited to the individuals themselves who have been converted?—I should think that it has been limited principally to the parties themselves. But the progress of Christianity has been a great blessing to the country. European character is improved; the law is more uprightly administered; the natives are more cared for; cruel rites have been abolished; marriages of Hindoo widows are now taking place, and converts to Christianity are advancing in character and social position.

9836. Is the education which is given in your schools secular and religious, or religious only?—Both secular and religious.

9837. Are all your institutions, both native schools and missions, connected with the College of Serampore, or affiliated to it?—No.

9838. Each is distinct?—The schools are all distinct.

9839. But all dependent upon your central society in England?—Yes; they are connected with our society, but supported by contributions raised principally upon the spot by our brethen there.

9840. Does the organisation of the Baptist Missionary Society in London exercise any control, as regards points of discipline, over your communion in India?—The missionaries in every case are allowed to exercise discipline over their own churches, without being interfered with by the society at home.

9841. In case of any difference of opinion among them, would such difference be referred to the central body in England?—The question would be referred first, in all probability, to our brethren at Calcutta, and they would consult the society at home in case of any difficulty.

9842. When you say "the brethren at Calcutta," you do not include those at Serampore?—At present the head station of the mission is at Calcutta, the greater number of the missionaries residing there.

9843. Can you state to the Committee the number of translations of the Holy Scriptures which have been made by the members of your body, distinguishing those which have been printed at Serampore?—The Scriptures of the Old and New Testament have been translated and printed, in whole or in part, in 44 different languages and dialects of the East. The particulars are given in a tabular statement, which I shall be happy to hand in to the Committee.

[*The same was delivered in, and is as follows:*]

## BAPTIST MISSIONARY SOCIETY.

STATISTICS of TRANSLATIONS (in the Languages of India) of the HOLY SCRIPTURES.

| | No. of COPIES. | | | No. of COPIES | |
|---|---|---|---|---|---|
| | WHOLLY. | IN PART. | | WHOLLY. | IN PART. |
| Affghan | - | 3,000 | Khassi | - | 500 |
| Armenian | - | 2,790 | Kumaon | - | 1,000 |
| Assamese | - | 6,509 | Kunkunu | - | 2,000 |
| Battak (number not known.) | | | Kusoli (number not known). | | |
| Belochi (ditto). | | | Kurnata | - | 1,000 |
| Bengali | 3,500 | 341,655 N.T.<br>67,060 O.T. | Mahratta | - | 11,465 |
| | | | Malay | - | 1,500 |
| Bhogulcundi | - | 1,000 | Marwari | - | 1,000 |
| Bhikaneera | - | 1,000 | Mugudh | - | 1,000 |
| Bhutneera | - | 1,000 | Multani | - | 1,000 |
| Bruj | - | 6,000 | Munipura | - | 1,000 |
| Burmese | - | 16,500 | Nepaulese | - | 1,000 |
| Chinese | 6,400 | 9,100 | Ooduypure (number not known). | | |
| Cingalese - about | 5,000 | 5,000 | Oojin | - | 1,000 |
| Gujarathi | - | 1,000 | Oriya | - | 14,000 |
| Gurwhali or Shreenagur | - | 1,000 | Palpa | - | 1,000 |
| Haroti | - | 1,000 | Persian | - | 37,500 |
| Hindi | - | 76,000 | Sanskrit | - | 71,580 |
| Hindustani or Urdu | - | 132,030 | Sikhi | - | 5,000 |
| Javanese - about | - | 3,000 | Sindhi (number not known). | | |
| Jumbu | - | 1,000 | Telinga or Teloogoo | - | 1,000 |
| Juyapura (number not known). | | | | | |
| Kanoj | - | 1,000 | TOTAL No. of Vols. | 14,900 | 833,180 |
| Kashmere | - | 3,000 | | | |

9844. You have mentioned a printing establishment as being connected with the society; is the operation of that printing establishment extensive, or is it limited to the productions of your own society?—The Baptist Mission press in Calcutta is an exceedingly prosperous establishment. It has attained to a high character for the accuracy and excellency of its work, and is much employed by the Government, and by various public bodies. In this manner its profits are derived, which are all devoted to the mission.

9845. Is it your opinion, that in the schools which have been established under the authority of the Government, the action of the Government is favourable or unfavourable to Christianity?—The Government professes to observe perfect neutrality in reference to religion in the schools which it supports.

9846. Do you regard such neutrality as being effective for its object?—I am not aware of any departure from the neutrality which is professed by the Government in favour of Christianity; but the Koran and the Shasters are taught

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taught in the Mahometan and Hindoo colleges, and as those writings contain the religion of the Mahomedans and Hindoos respectively, it may be said that the neutrality is infringed upon in that direction. The teachers in the Government schools have been known to use their influence over the students in opposition to Christianity.

9847. Are you acquainted with the books which are taught in the Government schools?—I am not.

9848. You cannot therefore give the Committee any information upon that subject?—I cannot.

9849. What is your opinion as to the introduction of the Scriptures into the Government schools, supposing the use of the Scriptures to be entirely optional on the part of the youths who are instructed there, and of their parents?—I should think it better, both for political and religious reasons, not to introduce the Bible into the Government schools. The masters, however, I think, should be left at liberty in those matters to act as they thought best; and after school hours, at their own houses, Christian teachers should have liberty to teach the Bible to all who might be desirous of learning the truths of Christianity.

9850. Though you acknowledge the fact, that the Koran is admitted into the schools, you still think that Christian truth ought not to be introduced?—I should rather that the Koran and the Shasters were excluded.

9851. Are they, in fact, excluded?—In the Calcutta Madrissa the Koran is taught.

9852. To your own knowledge?—Yes. I hold in my hand a pamphlet, "The Result of Missionary Labours in India," from which the following is an extract: "What shall be said of the Indian Government, calling itself Christian, and supporting a large church establishment, while at the same time it supports the Calcutta Madrissa, a college for the education of Mahomedans in their own creed?"

9853. The question had reference to what are properly and technically called Government schools?—I did not refer so much to the Government schools, technically so called, as to the Calcutta Madrissa, and the Hindoo College.

9854. How many Christians of native birth are there, so far as you know the fact, in Calcutta itself?—I cannot charge my memory with the number.

9855. Are there a considerable number?—A considerable number.

9856. Do you wish the Committee to receive it as your opinion, that while the Government maintain, and have maintained for 30 years, an institution for the instruction of its Mahomedan subjects in their creed, the Government has not maintained any college or school for the exclusive instruction of its Christian subjects?—That is the case.

9857. In your opinion, has every practicable effort been made by the British Government in India to sever the connexion which formerly existed between itself and the idolatry of its native subjects?—A great deal has been done in that respect; but I am afraid there is still something remaining to be done. The connexion with the Temple of Juggernaut, I believe, still continues; a sum of 23,000 rupees, I think, is annually paid to that temple alone.

9858. Mr. *Fitzgerald*.] In your opinion, is any additional legal protection necessary for the natives who have adopted Christianity?—They are protected by the laws at present existing.

9859. The Committee understand, from your evidence, that a considerable proportion of the natives who are converted to Christianity are of the lower castes; supposing a native who has embraced Christianity to be in the employment of another native of a higher caste, is he protected, for instance, from being compelled to work on the Sabbath?—I am not aware of any law of that sort. Our poor native converts are much oppressed by the zemindars. The native Christians do not pay to the zemindars various fees which the heathen pay at their festivals, and in consequence of that the zemindars are anxious to remove the Christians from their land. I know that at Barisaul, where I recently was, our brethren have suffered much from the native zemindars in that way. Had they access to the courts of law, or could they bring their cases before the magistrates, they might obtain redress; but the difficulty is how to do this, the distance is so great, and their poverty is so great. There is another circumstance that I should wish to mention to the Committee. Some of the zemindars will not give a receipt to the Christians for their rent; when the rent is due, the latter go and offer to pay it, but the zemindar will not give a receipt. The consequence is, they refuse to

pay,

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pay, and then the zemindar has a legal ground of complaint against them, and in that way he endeavours to accomplish his object.

9860. Have you known any instances in which zemindars, who have had in their employment converted natives, have forced them to work as usual on the Sabbath?—I am not aware of any case in which that has been done; the chief means of oppression resorted to is that of trying to drive the Christians off their land altogether.

9861. Have you known any instances in which opposition has been offered by zemindars, or other persons occupying that position, to natives who become Christians, with a view of preventing their following out their religious convictions?—I am not aware of any such interference on the part of the zemindars.

9862. Are you aware of any instance in which taxes or rates, which were formerly levied upon such persons for heathen purposes, have been still continued to be levied?—I am not aware of any.

9863. Sir *J. W. Hogg.*] What did you mean by saying that the zemindars refused to give a receipt to their Christian ryots?—When the ryots come with their rent, they wish to have a receipt, showing that they have paid it, and the zemindar has refused to give it; it is contrary to law that he should refuse; he is required by law to give a receipt, but he transgresses the law in that respect.

9864. Does he give such a receipt to Mahomedans and Hindoos?—I should think, universally, he would give a receipt when he received the rents. I can only speak to the fact of his refusing it to the Christians, of whom I speak.

9865. Why should he refuse it to the Christians, and yet give it to Hindoos and Mahomedans?—Because he wishes the Christians to remove from his land.

9866. On what ground does he desire them to leave?—The reason which has been assigned is, that the heathen pay certain sums to the zemindars at their great festivals, which the Christians, of course, will not do.

9867. In Bengal, have not the zemindars very great power over their ryots?—They have.

9868. Cannot they almost at their will increase their rent indefinitely?—They have such a power.

9869. And they can, by that and other means, if they please, eject them?—They have it in their power to do so; but in Barisaul, where I was, this was the particular complaint which the native Christians made, that they were willing to pay their rent, but the zemindars would not give them a receipt for it.

9870. I asked the question, because it occurred to me, that the difficulty might possibly arise from the native usage of putting the name of a Hindoo idol or divinity at the head of the receipt, to which the Christian tenants might possibly object?—There is no such objection, as far as I am aware.

9871. Mr. *Elliot.*] Are pottahs given in that part of the country?—Yes.

9872. Does the ryot give a counter document in return?—I believe so.

9873. With a pottah in his hand, cannot he avoid having his rent raised in the way which has just been supposed?—I should think he could; this I daresay was the best mode which the zemindar knew whereby he could get rid of the Christians, namely, taking their money, but giving them no receipt for it; he could then call upon them at any time for a second payment. I remember the natives saying to me, "There is a great tiger here that we are very much afraid of;" the tiger was the zemindar.

9874. *Chairman.*] Have you any other statement to make, or any further paper which you wish to submit to the Committee?—Nothing further.

The Reverend *Benjamin Rice*, called in; and Examined.

Rev. *B. Rice.*

9875. Sir *R. H. Inglis.*] HAVE you resided in India?—I have.

9876. When did you first arrive in India, and when did you quit it?—I arrived in India at the close of the year 1836; I left at the commencement of the present year.

9877. In what capacity did you reside in India?—As a missionary of the London Missionary Society.

9878. With what parts of India are you acquainted?—Principally with the southern parts of India; more particularly with the Mysore territory.

9879. How many missions has that society established in India?—Our society

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has 27 stations in Northern and Southern India. At those 27 stations there are 55 missionaries labouring, and superintending 166 native preachers and catechists.

9880. How many schools have you connected with your mission?—There are 294 boys' schools, and 69 girls' schools.

9881. How many boys have you under your instruction, and how many girls?—There are all together 11,621 boys and 1,895 girls. Of those schools 260 are vernacular schools, and 21 are English schools; there are also 32 boarding schools, 13 for boys and 19 for girls, in which the scholars are fed and clothed, as well as educated.

9882. The Holy Scriptures are taught in all your schools?—They are.

9883. From what classes and castes are the scholars principally taken?—From all classes, from the highest to the lowest.

9884. Have you boys of high Brahmin caste?—We have not many Brahmins; we have some.

9885. How are the expenses of your society defrayed, and what is the amount of its annual income?—The amount of the annual income of the society is is 63,963 *l.* 13 *s.* 8 *d.* raised by voluntary contributions; of this income 26,136 *l.* 1 *s.* 2 *d.* is expended in India.

9886. What proportion of that sum is supplied by England, and what by India?—The amount raised in India towards the expenditure is 5,612 *l.* 3 *s.* 1 *d.* The remainder is raised in this country.

9887. What number of adult converts do you reckon as the fruit of your missions?—Including the whole of India, we have 20,207 professing Christians.

9888. When you use the phrase "professing Christians," will you state to the Committee how far the course of conduct of those persons has been on the whole consistent with such profession?—I believe, on the whole, their conduct is as consistent as that of a corresponding number of Christians in this country; but I should state, that of those only 1,306 are regarded by us as strictly members of the churches; that is, communicants.

9889. With respect to those who are communicants, you desire the Committee to understand your opinion to be that, generally speaking, they conduct themselves consistently as members of a Christian church?—Certainly.

9890. Is the education which is given in your schools secular as well as religious?—Both secular and religious.

9891. The Holy Scriptures are taught in them, as a matter of course?—They are.

9892. Have you any college or large educational institution supported by your society?—We have 21 English schools in India, in which there are 1,899 scholars.

9893. Have you any one large educational institution connected with your society?—All the schools which I have now mentioned, the 21 English schools, are regarded by us as superior institutions. There is one in Calcutta, which is larger than either of the others.

9894. Have the missionaries of your society been engaged in the translation of the Scriptures into any languages, and if so, into what languages?—Our missionaries have translated the whole of the Bible into two languages, the Canarese and the Teloogoo. They have taken a leading part in the translation of the Scriptures into two others, the Urdu and the Guzeratee. They have also assisted in the translation of the Scriptures into Bengalee, Tamul, and Malayalim.

9895. Have the operations of your missions in India produced any excitement among the people, tending to disturbance?—I am not aware that they have.

9896. Do you think it likely that a Hindoo would resent the conversion of a Mussulman, or a Mussulman the conversion of a Hindoo?—I should think not.

9897. Did you find any objection, on the part of any of the parents of the children whom you educated, to the introduction of the Scriptures of truth into your schools?—I have never met with any opposition on the part of either the boys themselves or of their parents.

9898. It is understood that your institutions are distinctly intended to produce the conversion of the children?—Decidedly.

9899. Just as much as your preaching is?—Quite so.

9900. Are you of opinion that in the schools supported by the Government a perfectly neutral system has in effect been maintained?—I am not much acquainted with the practical working of the Government schools. As far as I am aware, I should think it has; although I have heard it stated that, in some cases, discouragement has been given to the inculcation of Christian truth, while encouragement has been given to the inculcation of the Koran, or the principles of the Shasters. I have not met with any case of the kind myself.

9901. Do you know anything of the books which are used in the Government schools as being translations from English works?—I believe the books used in the Government schools are generally English works published in this country, and either adopted as they are, or adapted for use in those schools.

9902. When you say adapted, do you mean adapted for use?—I believe the books themselves, or translations of them as they stand, are generally used.

9903. You are not aware of any translation of "Pinnock's Catechism" in which alterations have been made?—I am not.

9904. Have you any other observation which you wish to address to the Committee?—I wish to mention that I think the connexion of the Government with idolatry is still, in some measure, kept up. I know that in the Mysore territory, with which I am more particularly acquainted, it is the fact that, at the present day, the donations which were given to the temples by the Rajah of Mysore, during the period of his government, are still continued. I believe the revenue of the temple lands is collected by the Mysore Commission, and paid through the Government officers to the Brahmins connected with the temples. Money payments are also made, I believe, to temples in other parts of India.

9905. *Chairman.*] Is not the Mysore territory under the government of the Rajah, though administered by British officers?—It is so, professedly; but the natives regard the British Government as the government of the country. The Rajah has no influence in the government at present. I, myself, have heard natives make the objection to the inculcation of Christianity by the missionaries, that the British Government itself supports idolatry.

9906. Sir *R. H. Inglis.*] Does the Rajah of Mysore admit the use of the Christian Scriptures in any school maintained by himself, or under the sanction of his government?—There was a school entirely supported by the Rajah of Mysore himself some few years ago. In that school the Bible was taught, with his sanction, I believe.

9907. Can you state to the Committee any analogous case in Tinnevelly, or in any other part of India?—I am not sufficiently acquainted with Tinnevelly to do so.

9908. Or with Travancore?—Nor with Travancore. I have heard that it has been the case there; but I am not personally acquainted with the fact.

9909. Mr. *Fitzgerald.*] Are you, yourself, aware of any instances of the Koran or the Shasters being taught in the Government schools?—I am not aware of any such instances.

I have here a paper containing the statistics of our missions, which, if the Committee will allow me, I will hand in. Before I close my evidence, I am anxious also to state it as my opinion, that it is the duty of the Government to do very much more for the promotion of education amongst the people of India than it has yet done. Besides establishing additional schools, vernacular and English, throughout the country, under the superintendence of efficient schoolmasters, trained up in its own normal institutions, it might directly promote the cause of education, by affording assistance to already existing schools, whose superintendents might be willing to accept of Government aid, and indirectly, by carrying out fairly and fully the principle of Lord Hardinge's Educational Minute of 1845. My own opinion also is, that the Government might safely introduce the Bible into its schools as a class-book, leaving it optional with the scholars to attend the Bible class or not, as they pleased. The Bible is taught in a large English school with which I am acquainted, at Bangalore, superintended by Wesleyan missionaries, and supported by the Mysore Government, and not the slightest objection has ever been made, so far as I am aware, by either parents or children, to the course pursued.

[*The Paper was delivered in, and is as follows*]:

# STATISTICS of the MISSIONS of the LONDON MISSIONARY SOCIETY in *India*, at the beginning of 1852.

## NORTHERN INDIA.

| STATIONS. | Number of Stations. | When Begun. | Number of Missionaries. | Native Catechists. | Native Christians. | Communicants. | BOYS' SCHOOLS. | | | | | | | | GIRLS' SCHOOLS. | | | | | | English Chapels. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | Vernacular. | | English. | | Boarding. | | TOTAL. | | Day. | | Boarding. | | TOTAL. | | |
| | | | | | | | Schools. | Boys. | Schools. | Boys. | Schools. | Boys. | Schools. | Boys. | Schools. | Girls. | Schools. | Girls. | Schools. | Girls. | |
| Calcutta and its Suburbs - - | 4 | 1826 | 8 | 5 | 667 | 148 | 9 | 333 | 3 | 775 | 1 | 6 | 13 | 1,114 | – | - - | 1 | 32 | 1 | 32 | 2 |
| Berhampore - - - - - | 1 | 1824 | 2 | 4 | 60 | - - | 1 | 103 | 1 | 30 | – | - - | 2 | 133 | 1 | 12 | 1 | 10 | 2 | 22 | 1 |
| Benares - - - - - - | 1 | 1820 | 3 | 2 | 61 | 23 | 6 | 315 | 1 | 55 | 1 | 8 | 8 | 378 | 1 | 35 | – | - - | 1 | 35 | 1 |
| Mirzapore - - - - - | 1 | 1838 | 4 | 3 | 110 | 11 | 5 | 229 | 1 | 42 | 1 | 22 | 7 | 293 | 1 | 31 | 1 | 8 | 2 | 39 | 1 |
| Almorah - - - - - | 1 | 1830 | 1 | - - | - - | - - | 1 | 66 | 1 | 21 | – | - - | 2 | 87 | – | - - | – | - - | – | - - | 1 |
| Guzerat - - - - - - | 1 | 1847 | 3 | 2 | 77 | 16 | – | - - | – | - - | – | - - | – | - - | – | - - | 1 | 20 | 1 | 20 | – |
| TOTALS - - - | 9 | - - | 21 | 16 | 975 | 198 | 22 | 1,046 | 7 | 923 | 3 | 36 | 32 | 2,005 | 3 | 78 | 4 | 70 | 7 | 148 | 6 |

The Missionaries have assisted in the translation of the Scriptures into three languages, viz. Urdu, Bengalee, and Guzerattee. They have also prepared Tracts and School-books in these languages. There is one printing establishment.

## SOUTHERN INDIA.

| STATIONS. | Number of Stations. | When Begun. | Number of Missionaries. | Native Catechists. | Native Christians. | Communicants. | BOYS' SCHOOLS. | | | | | | | | GIRLS' SCHOOLS. | | | | | | English Chapels. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | Vernacular. | | English. | | Boarding. | | TOTAL. | | Day. | | Boarding. | | TOTAL. | | |
| | | | | | | | Schools. | Boys. | Schools. | Boys. | Schools. | Boys. | Schools. | Boys. | Schools. | Girls. | Schools. | Girls. | Schools. | Girls. | |
| Madras and its Suburbs - - | 3 | 1805 | 5 | 8 | 365 | 119 | 14 | 681 | 3 | 312 | 1 | 6 | 18 | 999 | 3 | 105 | 1 | 80 | 4 | 185 | 1 |
| Vizagapatam - - - - | 1 | 1805 | 3 | - - | 60 | 16 | – | - - | 1 | 108 | – | - - | 1 | 108 | – | - - | 1 | 22 | 1 | 22 | 1 |
| Chicacole - - - - | 1 | 1839 | 1 | 3 | 101 | 27 | 2 | 127 | 1 | 45 | 1 | 12 | 4 | 184 | – | - - | 1 | 12 | 1 | 12 | 1 |
| Cuddapah - - - - | 1 | 1822 | 1 | 6 | 168 | 41 | 5 | 180 | 1 | 60 | 1 | 10 | 7 | 250 | 1 | 15 | 1 | 22 | 2 | 37 | 1 |
| Belgaum - - - - | 1 | 1820 | 2 | 2 | 60 | 35 | 6 | 288 | 1 | 78 | – | - - | 7 | 366 | 1 | 25 | 1 | 3 | 2 | 28 | 1 |
| Bellary - - - - - | 1 | 1810 | 5 | 4 | 126 | 67 | 1 | 50 | 1 | 108 | 1 | 18 | 3 | 176 | – | - - | 1 | 18 | 1 | 18 | 1 |
| Bangalore - - - - | 1 | 1820 | 5 | 7 | 219 | 64 | 7 | 179 | 2 | 140 | 1 | 25 | 10 | 344 | 1 | 15 | 2 | 42 | 2 | 57 | 1 |
| Salem - - - - - | 1 | 1827 | 1 | 5 | 250 | 41 | 4 | 23 | 1 | 20 | 1 | 52 | 6 | 95 | 1 | 5 | 1 | 48 | 2 | 53 | – |
| Coimbatoor - - - - | 1 | 1830 | 2 | 10 | 250 | 40 | 13 | 900 | – | - - | – | - - | 13 | 900 | – | - - | 1 | 20 | 1 | 20 | – |
| Travancore: | | | | | | | | | | | | | | | | | | | | | |
| Nagercoil - - - - | 1 | 1809 | 2 | 19 | 5,203 | 330 | 40 | 1,629 | 1 | 86 | 1 | 50 | 42 | 1,765 | 11* | 374 | 1 | 78 | 12 | 452 | – |
| Neyoor - - - - - | 1 | 1828 | 2 | 18 | 2,960 | 71 | 47 | 1,220 | – | - - | 1 | 20 | 48 | 1,240 | 16 | 180 | 1 | 30 | 17 | 210 | – |
| Trevandrum - - - - | 1 | 1838 | 1 | 12 | 830 | 23 | 7 | 189 | – | - - | 1 | 14 | 8 | 203 | 1 | 26 | 1 | 8 | 2 | 34 | – |
| Quilon - - - - - | 1 | 1821 | - - | 8 | 250 | 9 | 5 | 159 | – | - - | – | - - | 5 | 159 | – | — | – | — | – | — | – |
| Pareychaley - - - - | 1 | 1838 | 2 | 28 | 4,369 | 78 | 46 | 977 | 1 | 6 | 1 | 20 | 48 | 1,003 | 4 | 158 | 1 | 25 | 5 | 183 | – |
| James Town - - - - | 1 | 1840 | 1 | 12 | 3,241 | 85 | 24 | 1,237 | – | - - | – | - - | 24 | 1,237 | 7 | 311 | – | - - | 7 | 311 | – |
| Santhapuram - - - - | 1 | 1846 | 1 | 8 | 780 | 62 | 17 | 574 | 1 | 13 | – | - - | 18 | 587 | 2 | 36 | 1 | 89 | 3 | 125 | – |
| TOTALS - - - | 18 | - - | 34 | 150 | 19,232 | 1,108 | 238 | 8,413 | 14 | 976 | 10 | 227 | 262 | 9,616 | 48 | 1,250 | 15 | 497 | 62 | 1,747 | 7 |

The Missionaries have translated the Bible into two languages, viz. the Telugu and Canarese, and assisted in the revision of former translations into two other languages, viz. the Tamil and Malayalim. They have also prepared Tracts and School-books in the four languages mentioned. There are three printing presses.

The Rev. *James Kennedy*, A.M., was called in; and Examined.

Rev. *J. Kennedy*, A.M.

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9910. Sir *R. H. Inglis.*] HAVE you resided in India?—I have; about 11 years.

9911. When did you arrive in India, and when did you leave it?—I arrived in India in January 1839, and I left India in January 1850.

9912. In what capacity did you reside in India?—As an agent of the London Missionary Society.

9913. With what part of India are you acquainted?—With the North Western Provinces of India.

9914. Have you had any opportunities of inspecting the schools maintained under the sanction of the Government, as well as the schools which are under your own particular mission?—I have seen a good deal of the Government schools in the North Western Provinces.

9915. Did you reside at any station in which a Government school was established?—My station was Benares, the head-quarters of Hindooism, where there is a Government College, both Sanscrit and English.

9916. In the Sanscrit College, was instruction given in the Shasters?—In the Sanscrit College instruction was given in the Shasters by pundits, superintended by a gentleman from this country.

9917. Are you aware of any Mussulman College?—At Calcutta there is the Madrissa.

9918. Are you cognisant of the course of proceedings in the Madrissa at Calcutta?—Not except by report.

9919. Are you aware whether there are or are not at any of your missionary stations in the North Western Provinces, any number of native Christians?—Yes; there are a considerable number at the different stations in the North Western Provinces; at Benares itself, where I have resided, there are connected with the three missions there nearly 500 bearing the Christian name.

9920. Are they educated in the schools of their respective denominations?—They are.

9921. Does the Government give any support to any of those schools?—I understand there is an annual grant to the school conducted by the Church missionaries; that grant was given long before the present system of Government education was adopted, and though the school is not in accordance with that system, the grant has not been withdrawn.

9922. Was it a grant made upon the principle of what is known in this country as a grant-in-aid?—Yes, it was.

9923. Are you aware whether the Government in any instance besides that to which you have now adverted has given support to a school in which the Scriptures are taught?—It has not, to my knowledge; nor to any school has grant-in-aid been given since the present system of Government education was adopted.

9924. In the system of education adopted by the British Government, has a neutral line of conduct with respect to religion been invariably observed?—That is the principle which is professed, but it has not been carried out, nor can it be entirely carried out. If I may be allowed, I should desire to make a statement to the Committee upon that subject. In one aspect it would appear as if the advantages were on the side of Christianity, because true knowledge meets and overthrows, not the mere casual expressions, but the elaborate and definite teaching of the Shasters; so that it is impossible for a Hindoo to receive a liberal education, and not have his religion undermined. Let the books imparting useful knowledge, or giving the highest products of the European mind, be pruned as they may of Christian references, the Christian element will remain in some degree to tinge the instruction imparted, and give it a Christian tendency. In illustration of that, I would refer to the teaching which is given in Shakespeare in some of the Government schools, where the passages of his works which have a Christian tendency are taught to the scholars. I would however beg to state, that while in that aspect the advantage is in favour of Christianity, the educational authorities have acted as if they were bound to treat Hindooism and Mahomedanism with special tenderness, and to guard against the diffusion of Christianity.

9925. You have referred to the indirect influence of English works translated for the use of the natives, in giving them juster views and higher principles, even in respect of physical science; are you aware of a translation of Pinnock's Catechism, in which the question is asked, "How many parts of the earth are there supposed to be?" The answer is, "The English suppose there are four parts"?—I was not aware of that fact.

9926. Are you aware into how many parts the earth is divided according to Braminical science, and how many oceans there are?—I am aware of what is taught in the Shasters upon that subject.

9927. Do you conceive that a translation of an English work, in which the words occur, "The English hold that there are four parts of the earth," would overcome the impression of the natives in respect to there being, on the contrary, seven oceans?—I think it is impossible to maintain the two theories of the earth, and therefore, if one be held, the other must be abandoned.

9928. The question was not as to whether the truth of science be taught, but whether this particular translation, to which your attention has been called, do or not convey the truth of science, "the English hold that there are four parts?" —It certainly does not.

9929. And therefore the doctrine, which is to some extent popular in England, that physical science, if taught truly, would overturn Brahminical science, and with Brahminical science Hindooism, would not be maintained by a book of that character?—No. In reference to that point, I would state, that English is taught in all the Government schools in the North Western Provinces, very little instruction being given in the native languages, and therefore a book like that is, I believe, not used at Benares at all.

9930. What is your opinion as to the introduction of the Holy Scriptures into the Government schools, supposing the attendance upon the instruction to be given in them to be purely optional on the part, both of the students, and of the parents of the students?—In my opinion, right principle and sound policy forbid the Government giving its formal sanction to the teaching of the Scriptures. I mean to this being formally laid down in the programme of instruction. The natives are now convinced that Christianity is left to depend upon its own merits; that it neither seeks nor employs for its diffusion any means but those of argument and suasion. If the Government openly announce Christianity to be a part of the education it imparts, Christianity will immediately lose the high vantage ground it now occupies. I see, however, no objection to the teachers being allowed, at hours not spent in imparting secular education, to furnish Christian instruction to those pupils who may desire it. I believe this would give no umbrage to the native community.

9931. Would the teacher still be regarded as a teacher appointed by the Government, and paid by the Government, whether he taught in his own house or in the school?—I believe if he taught at hours quite distinct from those set apart for other instruction, it would not be considered that Government was interfering in the matter.

9932. Are you of opinion that the British Government in India has adopted the most effectual means to separate itself from the patronage of the idolatry of its native subjects?—The Government in the North Western Provinces has never been so much connected with idolatry as in the other parts of India. The only place near my sphere of labour where the Government was connected with idolatry was Allahabad, and there the connexion has entirely ceased; but in the province of Kamaon, which I visited in 1847, I found the Government was then fully connected with the idolatry of the province, and I fear that the connexion still continues.

9933. Are you of opinion that more effective measures to separate the Government from the idolatry of its Indian subjects would produce any excitement of public feeling leading to disturbance?—I believe that it would lead to no excitement whatever tending to public disturbance.

9934. You are aware that the suppression of various Hindoo practices has produced no excitement during the last 50 years?—It has produced no excitement which need be considered of any moment.

9935. Can you state to the Committee what is the number of young persons instructed in the mission schools, in the native schools, and in the Government schools respectively?—I can only give the Committee a general statement. I find, in the Government schools in India generally, there are 23,163 students, while in the mission schools there are 101,192 pupils.

9936. Will you state to the Committee whether, in that enumeration in the mission schools, you include all denominations of Protestants, not being members of the Church of England, or do you include members of the Church of England?—I include members of the Church of England.

9937. You include all Protestant missions?—Yes.

9938. Have you had an opportunity of observing what, speaking generally, has been the conduct of the native converts to Christianity?—Their conduct generally has been worthy of the profession which they have made; indeed much better than, under the circumstances, could have well been expected.

9939. Have you any means of telling the Committee what has been the conduct, or what is your impression of the conduct, of those who have been educated in the Government schools, without any religious instruction?—In Calcutta I found, during a short residence there, that those who are taught in the Government schools are almost to an individual open and bitter infidels. In Benares, owing to various circumstances, there is no open opposition to Christianity on the part of those who are taught in the schools; but there, as elsewhere, they cease to be Hindoos; and generally, the impression spreads among them, that all religions are the work of priests, and therefore not to be believed.

9940. You have probably heard the expression used, that the Government system produces "flippant infidels;" is that the description which you would be prepared to give of those who have been educated in the Government schools?—It is so, in reference to Calcutta, but not in reference to Benares and some other places in the Upper Provinces.

9941. What has been the result in reference to the schools of Benares and those in the Upper Provinces?—In the Upper Provinces by far the greater number have remained quiet conformists to Hindooism, owing to the immense native pressure brought to bear upon them; while in Calcutta, owing to the different state of society there, they have come out as scoffers at Christianity, and as practical enemies to their own religion.

9942. Mr. *Mangles.*] Are not you aware that Krishna Mohun Bournajee, and many other Hindoos, who are now among the most highly educated and most useful Christians, were brought up at the Government Institution?—There have been several very striking cases of that kind; but those are exceptions, I believe, to the general rule.

9943. Can you name, among those who have been brought up at the missionary institutions, any persons at all on a par with those whom I have mentioned?—We have not any of that high class in the Upper Provinces; there are none of that high order in any of the schools there, the schools being comparatively of recent date. In Calcutta, there have been several very superior young men connected with the various missions, especially with that of the Free Church of Scotland; men whose exercises have been sent home, and have received a high mede of approbation from parties in this country.

9944. Do not you think it likely, reasoning from analogy, that as in ancient times, in Greece and Rome, there was an intermediate state of infidelity between the shaking off of the absurdities of their own faith and embracing Christianity, so there will be in India?—Yes; but I think, by the system now adopted, that interval will be much longer than it need be, or than under other circumstances it would be. I believe there is no such necessary interval between the two stages.

9945. Was not it the case in Greece and Rome, that the educated classes had long ceased to be idolators in heart before they embraced Christianity?—Undoubtedly that was the case. Such a state of things, no doubt, prepared the way for Christianity; and therefore, while we cannot take any means to bring about a similar state of feeling in India, I believe the events which are now taking place will be ultimately over-ruled to the same end there.

9946. Are the Committee to understand that you think it desirable that the Government should undertake to teach Christianity?—No, I think it is not desirable; but, under present circumstances, the Government will not allow the teachers, even in their private capacity, to give any Christian instruction. No young man may visit a teacher to obtain any instruction from him, even in private, on the subject of Christianity, which is a length to which I think the Government ought not to go.

9947. Admitting, as I understand you to do, that neutrality on the part of the Government is its proper policy, is not it most desirable that such neutrality should be really and *bonâ fide*, and even rigidly carried out, and is not the fault on the right side, according to your view of the case, when the Government refuses to permit any apparent tampering, on the part of the instructors whom it employs, Rev. J. Kennedy, A.M.

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employs, with the religion of the young men at the Government schools?—I think Government should not interfere officially in favour of Christianity; but to interfere with private instruction seems to me to be going beyond the province of the Government. I may say, in reference to that subject, that I believe our mission schools have a vast advantage over the Government schools, in this respect, that we are at perfect liberty to inculcate the most important truth upon the natives, and no umbrage whatever can be taken at our doing so, as we do it on our own responsibility. On that account, I believe the mission schools will do much more for India than the Government schools can do, owing to the peculiar position of the Government.

9948. Admitting neutrality to be the proper policy of the Government, are not the Government justified in taking care that there shall be no possible ground for the impeachment of that neutrality by forbidding their teachers to take any part as missionaries in the conversion of the natives?—Yes; but it does not appear to me that there is any necessity whatever for the Government carrying its neutrality to the extent of requiring men in their private capacity to abstain from what they are required to abstain from in their official capacity.

9949. Would not any other conduct on the part of the Government be liable to be misunderstood by the natives?—I do not think it would give them any offence whatever. At present, the supposed neutrality is infringed upon to this extent, that a Hindoo pundit, or a Mahomedan moulvi, may teach Hindooism or Mahomedanism to his pupils as much as he pleases, and yet a Christian teacher may not open his lips in conversation with his pupils, even in private, on the subject of Christianity.

9950. Believing, as you do, that neutrality is the proper policy of the Government, would not even the suspicion of a want of neutrality do more mischief than any good which could be effected by a teacher of the Government schools undertaking in private to act the part of a missionary; is not it better that the Government should strictly adhere to its own line of policy, which you admit to be right, and leave those who openly profess to be missionaries to do the missionary work?—I believe, if the natives were duly informed of the reason for thus departing from the rule hitherto adopted, they would most readily comprehend the reason for the change, and they would approve of it.

9951. Are there not many among the European population who would suggest injurious notions to their minds for what the Government was doing?—In Calcutta it would be the case; but not, I believe, in our part of India, where there are very few Europeans.

9952. Mr. *Fitzgerald.*] Is not the Hindoo College at Benares exclusively for Hindoo purposes?—The Government College at Benares consists of two departments; the Sanscrit department, which was established many years ago, for the exclusive education of pundits, and the English department, open to all, which is of comparatively origin. In the Sancrit department, a class has recently been introduced by the principal, in which instruction in English is given to the young pundits in that college; so that now, at one hour, they are taught the Shasters by their own pundits, and at another hour they are instructed in European knowledge by the principal.

9953. How is that college supported?—Entirely by the Government.

9954. Is that the only college you know of in which the Shasters are openly taught?—It is the only instance, so far as I am aware, in Northern India.

9955. In your judgment, would there be any impediment placed in the way of the progress of secular education in the Government colleges, by allowing the teachers at those colleges to inculcate Christianity, at the expiration of the time devoted to other studies?—I believe not, if it were fairly given out that while the Government grants permission, it does not enjoin such work on its servants.

9956. Might not the defect which at present exists in that respect be supplied by the missionary schools?—To a great extent it is so. The missionary schools fill a very important place at present.

9957. Do you know instances in which the students who resort to the Government colleges for the purpose of secular education, receive religious instruction in the missionary schools?—I do not know any such case.

9958. In the case of a student in one of the Government colleges, who receives secular education there, what is to hinder him from resorting to a missionary school for the purpose of religious instruction?—There is nothing to prevent him; but when he once enters a particular school, he proceeds with his education there till it is finished, and then he tries to get a situation.

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9959. Would he be more likely to resort to a Government teacher in private for religious instruction, than he is to go now to a missionary school for the like purpose?—He would go the party he knows best.

9960. You speak principally of the North Western Provinces?—I do.

9961. Have you known any instances of systematic oppression exercised by natives over other natives professing Christianity?—Cases of private oppression are very common. I know of several cases, in which native Christians have been very much persecuted by their relatives, on account of the change in their religious sentiments and practice.

9962. Of what character has that oppression been?—It has consisted in driving them from their houses, not allowing them to dwell under the same roof, and endeavouring to injure them in every possible way in their worldly circumstances.

9963. Has that oppression gone to such an extent as to impede them in the exercise of the religion which they have adopted?—More than once an attempt was made by friends to carry off individuals from our mission at Benares; but the attempt failed, owing to our obtaining aid from the authorities to prevent such deportation.

9964. Would you suggest that the law should be in any way altered, so as to prevent any such oppression of Christian converts?—I do not see that the law can be changed. I see no prospect of relief but in an improved state of feeling in the native community.

9965. Mr. *Hardinge*.] Might not the adoption of your proposal, to form a Bible class in the Government schools, in after hours, create some apprehension in the minds of the natives that the Government were trying to convert them?—More than once reports injurious to the Government have arisen from even more frivolous pretexts than that; but I believe the people are more and more convinced that the Government will not directly interfere in the work, and therefore it be would more difficult now to spread that impression than it was at one time.

9966. Sir *R. H. Inglis*.] You hold in your hand a statement of the course of examination in a native institution supported by the Government; the students are there taught something of the heathen mythology, are not they?—Yes.

9967. They are examined as to who "thrice-great Hermes" was (*see page* 37, *Statistics of the Educational Institutions of the East India Company in India*)?—Yes.

9968. Do you conceive that there would be any greater objection to their being examined with respect to that which we regard to be truth, than there is to their being examined with respect to what we and they regard to be falsehood?—No. In the course of a liberal education, information about truth and error cannot fail to be imparted, though neither may be enjoined. This question shows the great disadvantages under which the Government lies in its efforts to promote the education of the people.

9969. Is there anything further which you desire to state to the Committee?—I would beg to state, that as the Government of India has a vast number of places at its disposal, and as many natives are eager to obtain these places, an educational test, raised or lowered as the situation demands, and impartially administered, would give a powerful stimulus to the cause of education.

The Rev. Dr. *James Charles*, called in; and Examined.

Rev. Dr. *J. Charles*.

9970. Sir *R. H. Inglis*.] YOU are now a Minister of the Established Church of Scotland, at Kirkcowan?—I am. I was formerly a chaplain of the Honourable East India Company, in Calcutta.

9971. When did you arrive in India, when did you leave it, and what situation did you occupy when in India?—I arrived in Calcutta on the 1st of November 1832, as chaplain to the Honourable East India Company in St. Andrew's church, and I left in December 1847, after completing my period of service.

9972. You are prepared to state to the Committee the position of the Established Church of Scotland in the dominions of British India?—I appear as member of a deputation from the committee of the General Assembly of the Church of Scotland, for the purpose of endeavouring to procure additional chaplains for the Presbyterian community in India.

9973. When was the Established Church of Scotland first recognised in British India?—In 1814.

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9974. At that time was there any place of worship founded in connexion with that church?—At that time churches began to be erected at Calcutta, and Madras and Bombay, and one chaplain was appointed to each of those Presidencies.

9975. In 1814, was there more than one chaplain at each Presidency?—Only one.

9976. The number was increased to two in 1822?—Yes; and since that time the number has remained unchanged.

9977. What has been the condition of the Christian population connected with the Established Church of Scotland since that time; has it increased, or has it remained stationary?—I am not in a position to state, from personal knowledge, the facts connected with Bombay or Madras; but, judging from my own experience in Calcutta, the church attendance there increased largely during my ministry.

9978. Do you consider that the number of two chaplains in the three Presidencies, Calcutta, Madras and Bombay, is or is not adequate to the wants of the capital cities themselves?—I should say that the number of two is completely adequate to the wants of the seats of the Presidencies; but that is not adequate, if you take into account the out-stations of all the Presidencies.

9979. Are you aware of the proportion of members of the Established Church of Scotland in any, and what out-stations?—I am prepared to place statistics in the hands of the Committee with which I have been furnished by the chaplains at Bombay and the chaplains at Madras, Dr. Bryce having placed before the Committee the statistics from Bengal.

[*The same were delivered in, and are as follows:*]

STATISTICS of the CHURCH of SCOTLAND, Presidency of Bombay, furnished by the Rev. Dr. *Stevenson*, under date Bombay, 15 October 1852.

| | |
|---|---|
| In communion with the Church of Scotland in Bombay - - - - - - | 250 |
| In the 78th Highlanders, in all - - - - - - - - - - - | 650 |
| In each of the other seven regiments of Europeans, 100 soldiers on the average, or - - - - - - - - - - - - - | 700 |
| In the three battalions of Artillery, 100 each, or - - - - - - - | 300 |
| In 30 Native Regiments, including the Veteran Battalion of Officers, 24 in each regiment, say 1/6, or 4 to each regiment - - - - - - - - | 120 |
| Engineers, &c., not in Bombay - - - - - - - - - - - | 20 |
| Out of 130 civilians, say - - - - - - - - - - - - | 20 |
| | 2,060 |

STATISTICS of the CHURCH of SCOTLAND, in the Presidency of Madras, furnished by Rev. *Robert K. Hamilton*, of Scotland, at Madras, Senior Chaplain of the Church.

| | | |
|---|---|---|
| *I. MADRAS (City). | | |
| Presbyterian congregation—Morning 250 }<br>„ „ Evening 340 } Average - - - - - | 300 | |
| Add for absentees, sick, children, &c. (one-third) - - - - - | 100 | |
| | | 400 |
| European troops in garrison (by returns): | | |
| Presbyterians—Officers 4, men 85 - - - - - - - - - | 89 | |
| „ Women - - - - - - - - - - | 10 | |
| „ Children - - - - - - - - - - | 15 | |
| „ Artillery—Women and children, say - - - - | 16 | |
| | | 120 |
| TOTAL in Madras - - - | - - | 520 |
| ST. THOMAS' MOUNT (8 miles distant). | | |
| Artillery—Officers and men, say - - - - - - - - - | 40 | |
| „ Women and children, say - - - - - - - - | 15 | |
| Civilians and East Indians, say - - - - - - - - - | 15 | |
| TOTAL - - - | - - | 70 |

*II. BANGALORE

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| | | |
|---|---|---|
| *II. BANGALORE (200 miles). | | |
| Military (by returns; *see* Mr. Macforlane's letter) | 515 | |
| Civilians and East Indians, say | 30 | |
| TOTAL | | 545 |
| III. TRICHINOPOLY (210 miles). | | |
| One European regiment, say (as above) | 114 | |
| Five native regiments and artillery, equal to six regiments, say | 30 | |
| Civilians and East Indians, say | 20 | |
| TOTAL | | 164 |
| IV. VIZAGAPATAM (500 miles). | | |
| European veteran companies, say | 40 | |
| Eight native regiments and artillery, equal to nine regiments, say | 45 | |
| Civilians and East Indians, say | 20 | |
| TOTAL | | 105 |
| V. CANNANORE (420 miles). | | |
| One European regiment, say | 114 | |
| Three native regiments and artillery, equal to four regiments, say | 20 | |
| Civilians and East Indians, say | 20 | |
| TOTAL | | 154 |
| *VI. BELLARY (300 miles). | | |
| One European regiment (*see* Mr. M's return) | 124 | |
| Four native regiments and artillery, say only | 20 | |
| Civilians and East Indians, say | 20 | |
| TOTAL | | 164 |
| VII. SECUNDERABAD (400 miles). | | |
| One European regiment, say | 114 | |
| European artillery, say | 20 | |
| Five native regiments and native artillery, six regiments | 30 | |
| Civilians and East Indians, say | 20 | |
| TOTAL | | 184 |
| VIII. JAULNAH (650 miles). | | |
| European artillery, say | 20 | |
| Three native regiments, say | 15 | |
| Civilians and East Indians, say | 10 | |
| TOTAL | | 45 |
| IX. NAGPOOR (700 miles). | | |
| European artillery (large force), say | 30 | |
| Five native regiments, &c., say | 25 | |
| Civilians and East Indians, say | 20 | |
| TOTAL | | 75 |
| X. SAUGOR (960 miles). | | |
| Nine native regiments and artillery = 10 regiments | 50 | |
| Civilians and East Indians, say | 20 | |
| TOTAL | | 70 |
| XI. NEILGHERRIES (340 miles). | | |
| European officers and invalids, say | | 50 |

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| | | |
|---|---|---|
| XII. MINOR STATIONS, as Palavaram, Poonamallee, Arcot, Velloore, Oosoor, Nelloore, Salem, Chittoor, &c. &c., not including any foreign stations, say | - - | 100 |
| TOTAL of Presbyterians | - - | 2,246 |
| Of whom only those at Madras are provided with the means of grace in connexion with our church, viz. | - - | 520 |
| Leaving totally unprovided for throughout the Presidency | - - | 1,726 |

*N. B.*—The returns marked * may be depended on as generally accurate. The others are only approximations, and are believed to be calculated much more below than above the probable facts.

1. Religious Denominations in Madras (City).

(Probable Numbers, Europeans.)

| | | |
|---|---|---|
| Church of England, about | 1,000 | |
| Church of Scotland, about | 400 | |
| Roman-catholics, about | 400 | |
| Dissenters, Free Church, &c., about | 200 | |
| Total Europeans in Madras, about | 2,000 | |
| The East Indian and native Christian population are probably about 17,000 or 18,000; of whom about 13,000 are Roman-catholics, and 5,000 Protestants | 18,000 | |
| | | 20,000 |

2. For the above, the following is the Ecclesiastical Provision:

| | *Churches.* | *Ministers.* |
|---|---|---|
| Episcopalian | 7* | 9† and 1 bishop. |
| Roman-catholics | 10 | 21 and 2 bishops. |
| Dissenters | 5 | 9 who are also missionaries. |
| Church of Scotland | 1 | 2 and 1 missionary. |

3. Average of Chief European Congregations in Madras.

| | | |
|---|---|---|
| St. George's (Cathedral), about | 250 | |
| St. Mary's Fort (Episcopalian), the attendance of the troops compulsory | 400 | |
| St. Andrew's (Presbyterian) | 300 | |
| Wesleyan Chapel (chiefly East Indians) | 140 | |
| Independent - ditto - ditto | 120 | |
| Free Church Meeting; Natives, 60; Europeans, 15 | 75 | |
| ENTIRE PRESIDENCY. | | |
| Whole European population, Civil and Military, about | - - | 12,000 |
| Of whom Irish, or Roman-catholics, about | 5,000 | |
| „ English, or Episcopalians, about | 4,000 | |
| „ Scottish, or Presbyterians, about | 2,500 | |
| „ Dissenters of all classes, &c., about | 500 | |
| | | 12,000 |

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* Four supported by Government.

† Eight supported by Government.

9980. Can you state what proportion the number of Presbyterian members of the Church of Scotland bears to the number of members of the United Church of England and Ireland, in the service of the East India Company?—I should suppose, giving a rough estimate, the proportion of Presbyterians to members of the Church of England in India is as one to five, or one to six.

9981. Does

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9981. Does that proportion apply to officers and to men, or to officers alone?—To officers and to men, and to all uncovenanted servants of the East India Company. It applies not only to the military department of the service, but to the civil and medical departments of the service, and to all the uncovenanted departments also.

9982. Your object in appearing before this Committee, and also in applying to Her Majesty's Government, is to urge a claim on the part of the Church of Scotland for increased spiritual aid in reference to the out-stations in India?—It is.

9983. Has the Church of Scotland made any such application in former years?—The Church of Scotland has applied repeatedly to the Court of Directors for an increase of chaplains in India, but they have uniformly met with a repulse, on the ground that the Court thought itself precluded, by the terms of the Act of 1833, from giving any such increase.

9984. Did that Act establish not a minimum but a maximum?—A maximum. The Act states that they shall maintain two chaplains at each Presidency; and they thought that the language of the Act precluded them from having more than two. Our object is to endeavour to get that restriction removed, and to open up the way for an increase at the out-stations.

9985. Has any provision whatever been made for giving spiritual aid to Presbyterians in any part of British India, with the exception of those who are at the seats of Government in the Presidencies?—None whatever; occasionally the chaplains, both at Madras and Bombay, have, with the permission of the Government, gone to visit the out-stations, for the purpose of celebrating the sacraments, or performing marriages, but no other provision has been made.

9986. Has the subject been under the consideration of the General Assembly, and are you prepared to state to the Committee the number which the General Assembly would think necessary for the spiritual instruction of their co-religionists in British India?—That point has never been formally under the consideration of the General Assembly itself, but the committee of the Assembly on the Indian Churches have considered the matter, and, according to their view, not fewer than two or three chaplains are required to be added to each Presidency, in order to meet the wants of the Presbyterian community.

9987. When you say the subject has not been formally before the General Assembly, but has been under the consideration of the committee of the General Assembly, are this Committee to understand that such committee exists during the recess of the General Assembly, and discharges the functions of the General Assembly pending such recess?—It does exist during the recess, and is entitled to carry out the objects for which it was appointed, in the way that to the committee may seem most expedient.

9988. A large and liberal discretion is given by the General Assembly to that committee, so that the recommendation of the committee may be regarded as the recommendation of the Assembly?—Quite so. The General Assembly felt the inadequacy of the existing provision in India, and one of the objects delegated to me is, to endeavour to obtain the increase for which I am now applying.

9989. Would such increase in the number of ministers of the Presbyterian Church in India be beneficial to the chaplains themselves, as well as to their flocks?—It would undoubtedly be beneficial, especially if they were authorised to exchange services with any new chaplain who might be appointed. If the health of a chaplain were failing at one point, by removing to one of the out-stations for a time, all the advantage of a removal to a different climate might be obtained, and thus such an increase would not only promote the health of the chaplains, but would also, in one point of view, be economical to the Company itself.

9990. Are you able to state to the Committee, from your own observation, or from your own knowledge, what has been the effect of the Government schools upon the native mind in India?—My attention was of course directed to the subject of education when I was in the country; I observed it both in the Government schools and in the Christian institutions; and though I am not prepared to furnish statistics to the Committee, I can state generally my impressions as to the course of education.

9991. Has the result been favourable or otherwise to the youths so instructed?—The

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—The Government course of education, so far as it has produced any effect, has tended to undermine the convictions of the native mind in Hindooism.

9992. Has it tended to supply the place of Hindooism with any purer faith?—It has not; it has conducted the students, so far as it has operated, to Deism, and to the rejection of all religion.

9993. Further even than Deism?—In some cases open Atheism has been professed by some of the alumni of the Government schools, but I should not say that that prevailed to a very great extent.

9994. At all events, it has terminated rather in the abandonment of Hindooism than in the adoption of any other form of belief or worship?—It has not led to the abandonment of the open profession of Hindooism, but it has shaken the faith of those natives in Hindooism, as a religious system. They are no longer Hindoos in principle, even while they adhere to the observances of Hindooism.

9995. Mr. *Fitzgerald.*] Are you able to state what is the entire number of Presbyterians in British India?—There are said to be unprovided for, in the Presidency of Calcutta, 1,093; in Madras, unprovided for, there are 1,726; and in Bombay, unprovided for, nearly 1,800.

9996. Mr. *Hardinge.*] What do you mean by "unprovided for"?—There is no provision for their religious instruction.

9997. Mr. *Fitzgerald.*] Can you mention the total number of Presbyterians in British India?—I can only approximate to the truth, by means of the paper now in my hand; I should suppose from one-fifth to one-sixth of the whole number of European residents in India in connexion with the services are Presbyterians.

9998. You state that there are two Presbyterian clergymen to each Presidency?—Yes.

9999. Are those two stationed at the chief town in each Presidency?—They are stationed specially at the seat of the Presidency.

10000. Mr. *Mangles.*] At what stations would you propose that the additional chaplains whom you desire to be appointed should be stationed?—In Madras, the suggestion is to have their head-quarters at Bangalore, at Trichinopoly, and at Secunderabad; not however being confined to those stations, but itinerating to all the surrounding out-stations connected with those head stations, and being removable at the discretion of the Government, whenever they may see fit to send them to any other station. In the Bengal Presidency, Meerut would be one station probably, Agra another, and Lahore another. In Bombay, it is proposed that there should be one at least for the Deccan, one for Kurrachee, in Scinde, and another at Bombay, to itinerate among the out-stations in the neighbourhood of the Presidency.

10001. Do you apprehend that at those stations there are a sufficient number of Presbyterians to justify the demand for a Presbyterian chaplain?—There are, if you take into account the number of residents in the out-stations who might be visited by those itinerating chaplains.

10002. For example, at Kurrachee, in Scinde, when there was a Scotch regiment there, the number of Presbyterians might be considerable; but if there were an English or an Irish regiment, there frequently would not be a single Presbyterian, would there?—There might be some Irish Presbyterians, and there are a great many engineers and pilots come out to that part of the country, who would require to have provision made for them.

10003. Are they servants of the Government?—Some of them are. In a petition which has come home from Bombay, one of the strong grounds urged for the increase is the very circumstance I am now mentioning; namely, that there is a large number of individuals of the description which has been mentioned coming to Kurrachee.

10004. You are aware that it has been contended, on the part of the Government, by some persons, that it is not bound to provide religious instruction, except for its own servants?—I am aware of that; but the statistics furnished in the paper I have given in relate, I believe, almost entirely to individuals connected with the civil, military and medical departments of the Company's service, or with the uncovenanted service of India.

10005. All being in the service of the Government?—So far as I am informed.

10006. Mr. *Hardinge.*] Do you propose that the chaplains should make periodical visitations?—I propose that new chaplains should be appointed to certain head-quarters, from which they might itinerate to the out-stations, in order to meet the wants of the Presbyterian community.

10007. Mr. *Fitzgerald.*] Is there anything to prevent the chaplains at the Presidency towns itinerating to the out-stations at present?—The distance is so great, that they could not possibly perform the duties appointed for them in the seats of the Presidency, and at the same time visit the out-stations.

10008. Do they, in fact, go to the stations which are near the Presidency towns?—When they are sent for, and the Government grants them permission to do so; but it is very rarely the case.

*Edmund Dewar Bourdillon*, Esq., called in; and Examined.

*E. D. Bourdillon*, Esq.

10009. *Chairman.*] I BELIEVE you are employed in the Ecclesiastical department in the India House?—I am in charge of the correspondence in the Ecclesiastical department.

10010. Will you state what general principles the Court of Directors have acted upon in reference to the ecclesiastical arrangements in India?—The general principle is, that the Government in India are bound to provide the means of public worship and religious instruction for their own military and civil servants, and for no one else.

10011. Has that principle been acted on?—It has been acted on, as far as circumstances permit; it has not been possible to supply all the servants of the Government. Many servants, both in the civil and military departments, are at small isolated stations, to the number of one, or two or three, in many cases, and it is impossible to supply a resident clergyman at those stations, in consequence of the necessary restriction of the ecclesiastical establishment within certain fixed and definite limits.

10012. Has the principle been, that where there has been a reasonable number of civil or military servants, so as to form an adequate congregation, a chaplain has been stationed?—It has been the principle of the Government to provide, in the first place, for those stations where there are regular European regiments; after these are supplied, the Presidency towns, where large numbers of Protestants in the service of Government are congregated, are considered to have the first claim in the allotment of chaplains, and those which then remain are placed, at the discretion of the Government, in communication with the bishop, at those stations where there may be the greatest number of civil and military officers.

10013. Is there any station where is any considerable number of either military or civil servants which is without a chaplain?—Provision is made for all the most important stations, and any want of a chaplain at such places must be only temporary, arising from the death, or the removal from some other cause.

10014. What provision is made by the Government for public worship or spiritual instruction in the small stations?—They are visited periodically by the chaplains of the larger stations which are most conveniently situated for the purpose.

10015. I believe a Return has been prepared, containing the names of the stations of all the chaplains in India, both those belonging to the Church of England, the Church of Scotland, and the Roman-catholic chaplains?—Such a statement has been prepared.

10016. Will you be good enough to put it in?—[*The same was delivered in.*] *Vide* Appendix.

10017. Can you state the number of chaplains at present employed in India? —The whole authorised number in the three Presidencies is 125, being 63 for Bengal, 35 for Madras, and 27 for Bombay.

10018. Is that number exclusive of bishops?—That is exclusive of bishops.

10019. What provision is made with regard to the Scotch Church?—There are two chaplains of the Church of Scotland at each of the three Presidencies, Bengal, Madras and Bombay.

10020. Is there any provision made for their visiting the other parts of India? —There is no regular provision made; but where they are called on to do so, a travelling allowance is granted them by the Government for the payment of their expenses.

10021. What provision is made for the religious worship of the Roman-catholic servants of the Company?—A small allowance is made for the payment of

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of a Roman-catholic priest at those stations where there is a European regiment located, and where there may be a priest nominated by the Roman-catholic ecclesiastical authorities to discharge religious duties towards the troops.

10022. Do you know how many Roman-catholic clergymen are at present receiving allowances from the Government, in one shape or another, in the three Presidencies?—The number receiving allowances for attendance on the troops seems to be 42 for all the Presidencies.

10023. Have you any other Roman-catholic priests, besides those whom you have referred to, receiving any allowance?—There are a few Roman-catholic priests ministering to the native Christians of the Portuguese communion in and about Bombay, who receive small stipends, which have been continued from the time of the Portuguese possession of Bombay. As a general principle, now, the payments are entirely confined to those who actually perform religious offices for the troops.

10024. Those allowances, I suppose, have been handed down from times long past, and are an exception to the ordinary rule of the Company's allowances?—Yes.

10025. What is the relation of the Government towards the Roman-catholic bishops in India?—The Roman-catholic bishops are the medium of communication between the Government and the other Roman-catholic priests; and they also furnish returns to the Government connected with the births and marriages and deaths of the members of the Roman-catholic communion.

10026. Is any allowance made to them for doing that?—For those duties they receive an allowance of 200 rupees a month from the Government.

10027. How many Roman-catholic bishops receive that allowance?—Authority has been given for the grant being made to four Roman-catholic bishops, one in each of the Presidencies. The grounds were expressly stated to be for the performance of those civil duties, quite irrespective of the ecclesiastical position of the Roman-catholic bishops.

10028. What is the practice of the Court of Directors as regards providing churches in India?—The Government have long been in the habit of making grants from time to time for the erection of churches in some cases, and in aid of private subscriptions in others. By recent orders, the Government contribution has been put on a definite footing.

10029. Will you state what that footing is?—In those cases in which the Government may think a church to be required for the service of their troops or servants, they undertake to provide the substantial part of the fabric, leaving such additions as may be thought necessary to give the building a proper ecclesiastical character, and any other ornament which may be desired, to be provided by means of private contributions.

10030. What has been done with regard to the erection of Roman-catholic chapels by the Government?—The Government have been in the habit of making small grants, where they are satisfied of the necessity of such buildings, and the amount given in recent instances has been 2,000 rupees.

10031. Is that confined to cases in which the Government are satisfied that there is a necessity for building a chapel?—Yes; the Government always claim to be satisfied in that respect.

10032. Has anything been done for providing the means of religious worship in small stations, where there is not a sufficient congregation to require the erection of a chapel?—In isolated military stations, where there is no civil community at all, and where the permanence of the stations is doubtful, the principle is laid down, that no churches shall be built for the members of the Church of England, and no chapels for the Roman-catholics, but that two rooms shall be provided at the the expense of the Government, which shall be applicable to the purposes of a library and school-room on week-days, and to religious worship on Sunday.

10033. Is the opportunity for religious worship there extended to all the troops, whatever their communion may be?—One room is to be appropriated to the Roman-catholics, and one to the members of the Church of England.

10034. Mr. *Fitzgerald.*] Are the Committee to understand that the allowance which you speak of as being made to Roman-catholic bishops, is the only pay which the Roman-catholic bishop receives from the Government?—Yes.

10035. In reference to the nomination of Roman-catholic chaplains, is the case this, that the bishop nominates a chaplain at a station, subject to the approbation of

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of the Government?—I think the Government do not claim any right of nomination, or any right of approval.

10036. They merely call upon the bishop to nominate?—They leave it to him to nominate, and require him to certify that the duty has been actually performed.

10037. As I understand, the Government does, to a certain extent, recognise and hold communication with the Roman-catholic bishops in India?—To a certain extent it does. Where it is necessary to communicate at all with Roman-catholic clergymen, it is done through the bishop.

10038. When you spoke of troops, you meant European troops?—Yes.

10039. Is there any provision made for the Roman-catholics in the native regiments, or for the civil servants of the Company who may be Roman-catholics?—None.

10040. You have stated that the Government were in the habit of making small grants for Roman-catholic churches; does the return which you have furnished specify the instances in which those grants have been made?—No.

10041. Are you in a position to tell the Committee in how many instances such grants have been made?—No, I am not; they have been numerous. It may be considered as the settled practice now, to make grants towards the erection of such chapels, in cases where the Government are satisfied of their necessity.

10042. Does the Government make any allowance for the maintenance of those churches beyond its original small grant or contribution towards the erection of them?—In the case of those chapels which are built within the limits of cantonments, and the sites of which are reasonable for public purposes, the Government undertakes their repair.

10043. Mr. *Hardinge.*] Are you aware what has been lately done by Lord Hardinge, with respect to military stations; have rooms been built for Roman-catholic soldiers as well as Protestants?—There are very few stations to which the regulation of Lord Hardinge applies, as it is limited to stations where there are no civil servants. In some cases the principle alluded to has been acted on.

10044. Mr. *Fitzgerald.*] You say your papers do not show the instances in which grants have been made for Roman-catholic churches?—No.

10045. Could you furnish Returns, showing what has been the amount of such grants, and in what number of instances they have been made?—Such a Return shall be added to the statements already given in to the Committee.

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# APPENDIX.

## Appendix, No. 1.

Appendix, No. 1.

### PAPERS delivered in by *T. L. Peacock*, Esq.

Referred to in answer to Questions 8078 and 8079. Irrigation

THROUGHOUT India the irrigation of the country is of the first importance, but its value is perhaps better seen in the southern portion than elsewhere; there each village has its tank or water channel, and many two or more; and in the Madras Presidency it is computed that the number of tanks exceeds 50,000.

Tanks usually are formed by large and solid embankments of earth constructed across streams or valleys to collect the rains and drainage of the country during the rainy season, and retain the water for the purposes of irrigation during the hot months. Tanks are of all sizes, from 20 yards to nine miles in length, and a few of them irrigate land yielding an annual value of 10,000 *l.*

Water channels are also of great value, some of them being 30 or 40 miles in length, and producing to Government a yearly income of 10,000 *l.* and more.

When the south of India first came into the possession of the English, the works of irrigation were generally in a very ruinous state, having been much neglected, and in many instances destroyed d[illegible]ng the civil wars which distracted the country during the contested succession to the [illegible]ship of the Carnatic. For some time afterwards the English were engaged in fre[illegible]uggles to maintain their footing, and little time or means were left for the interna[illegible]ement of the country; but during the last 25 years much attention has been besto[illegible] the irrigation, and large sums of money expended under skilful directions, and in many instances with great success and most beneficial results. During the last five years the average annual expenditure on the works of irrigation in the Madras Presidency has been about 100,000 *l.*; on the roads about 42,000 *l.*, and on public buildings 43,000 *l.* And the extent of work done cannot be estimated fairly by the money value, for in India work is one-fourth or one-fifth the cost of what it is in England.

Some very large and valuable new works have been constructed, as the dams or annicuts across the river Coleroon, the magnificent dam across the Godavery, which will cost, by the time it is finished, about 240,000 *l.*, and others of a like nature are in progress, as the Kistnah Annicut, in Rajahmundry, and the Pennaur Annicut, in Nellore.

As an example of the effects of the expenditure on the works of irrigation, it may be stated, that during the last 20 years 90,000 *l.* have been spent in Tanjore, and the increased collections during the same period amount to 270,000 *l.*, or three times the amount of the expenditure.

As to roads, there were no made roads, in the English sense of the term, in the time of the native governments, nor bridges. It was not their policy to make roads, and they were ignorant of their value. Now there are many good roads in each of the Presidencies. The fine road in Bengal, from Calcutta to the North-West Provinces, metalled and bridged throughout; between 300 and 400 good roads in Madras, with many easy passes opened through ranges of mountains, and a large number of bridges constructed, some of which would do credit to any country, of which the Coleroon bridge is an example, which is half a mile in length, built across a river subject to high floods, and with a bed of sand of unknown depth, at a cost of only 15,000 *l.* The country now presents a very different aspect from what it did 40 years ago; then there were no made roads, and consequently few carts; all was carried on pack-cattle; now carts form the common carriage of the country, and carriages drawn by horses are coming into general use. The manufacture of sugar is largely increased, and extensively exported, and trade and manufactures generally rapidly improving and extending.

Appendix, No. 1.

Referred to in answer to Question 8081.

### Extract Report on *Khandesh*, by Captain Wingate; dated 29 March 1852.

6. Irrigation is more extensively practised in Khandesh than in the Deccan or Southern Mahratta country; the valleys of Khandesh are all open and level, and the smaller rivers taking their rise in the Western Ghauts flow in shallow beds, which are every here and there obstructed by ledges of hard rock; these act as natural dams, and afford great facilities for the construction of bundharas or masonry dams, for diverting the water of the river into canals for irrigation; bundharas have accordingly been built in great numbers on these rivers, and more particularly in the talooks of Baglan, Pimpulneir, Malligaon and Dhoolia. A masonry wall of a few feet in height, built across the bed of the river at some place where there is a natural ledge of rocks, affords a sufficient head of water to admit of the stream being led off by a canal, so as to rise above the level of the plain from two to three miles lower down; the flatness of the land, and its very gentle slope in the direction of the course of the river, adapts it admirably for irrigation, and in the case of all the bundharas I have seen there is a much greater extent of land admitting of being overflowed than the supply of water suffices to irrigate. All the Khandesh rivers flow into the Taptee, but the bundharas are chiefly found on the upper portions of their courses; the river beds become gradually deeper as they approach the Taptee, and so unfavourable for the construction of dams; the Taptee itself flows in a channel of extraordinary depth, depressed at least 100 feet below the level of the plain through which it flows, and its waters are therefore not available for irrigation in any part of their passage through Khandesh.

7. Water is obtainable by digging almost everywhere in Khandesh, and wells at one time have been very numerous; the Taptee, however, acts as a drain to carry off the sub-soil waters, and the wells gradually deepen as they approach that river, until their water can no longer be profitably used for irrigation; accordingly in the immediate neighbourhood of the Taptee wells are rarely met with, and even at distances of eight to ten miles from the river, they are 50 and 60 feet in depth in the Chopra Talook; generally speaking, however, their depth is much less considerable, and at some future day, when the wants of an increasing population shall exceed the capabilities of the land to supply without the aid of irrigation, water will be obtainable in unlimited quantity by the digging of wells. The "mothusthul," or well-irrigation, is even now considerable; but excepting in the immediate neighbourhood of towns, where there is a demand for garden produce, I am inclined to think it the least remunerative husbandry in Khandesh.

8. The irrigated husbandry is, however, of quite subordinate im[illegible] to that of the dry crop; "gool" or coarse sugar, and opium, are the chief exports b[illegible] to the former, whereas all the great exports of Khandesh, cotton, oil-seeds, whea[illegible], and formerly indigo, belong to the latter, though wheat and grain are also grown to some extent on irrigated land.

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Paper referred to in answer to Question 8090.

The revenue survey of Lower Bengal, comprise from the commencement in 1844, a professional survey of 74,724 square miles, and a khusreh survey of 13,945 square miles, at a total cost of about 208,500 *l.*, of which 176,300 *l.* was for the professional, and 32,200 *l.* for the khusreh survey.

There have been no recent survey operations to any considerable extent in the Madras territories.

Under the Bombay Presidency a revised survey and assessment is in course of introduction, proceeding from the collectorates in the Southern Mahratta country and the Deccan to the northern districts. A full account of the manner in which these operations are conducted will be found in a Return to an order of the House, presented during the present Session.

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Referred to in answer to Question 8093.

In 1840 Captain Maitland, in charge of the gun-carriage manufactory at Madras, formed a school for the instruction of the artificers of the department; the instruction communicated ranging from that which was of the simplest character to geometry, plan drawing, and mechanics, taught in a practical way; the institution was found to have the best effect on the character and qualifications of the artificers employed in the ordnance department, and in 1850 the Government of Fort St. George submitted a recommendation to the Government of India for placing the school on a permanent footing, and for enlarging it to such an extent

extent that it could afford a supply of passed students for employment in the survey department and in the department of public works. The decision of the Government of India is not known, and it is believed that the consideration of the subject was postponed till other questions, arising out of the Court's despatch, No. 1, of 1850, should be disposed of.

At Bombay, where a professor of civil engineering was at one time engaged in connexion with the Elphinstone Institution, the arrangement has been in abeyance since the loss of Mr. Pole's services, and will not be revived pending the intended revision of the department of public works.

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### Paper referred to in answer to Question 8094.

### MEMORANDUM on Works of Irrigation in *Sindh*.

1. THE province of Sindh is about 400 miles in length, and its average breadth is about 140 miles. Its superficial area is therefore about 56,000 square miles; the climate is dry, and rain but seldom falls; there are not periodical seasons of rain, as in India, and therefore the cultivation of land, which is the principal source of revenue, is entirely dependent on artificial irrigation.

2. The River Indus, which flows from north to south through the centre of the province, is the main source of supply from which, at a certain season of the year, water is conveyed east and west into the interior parts of the province by natural branches and artificial canals for purposes of irrigation.

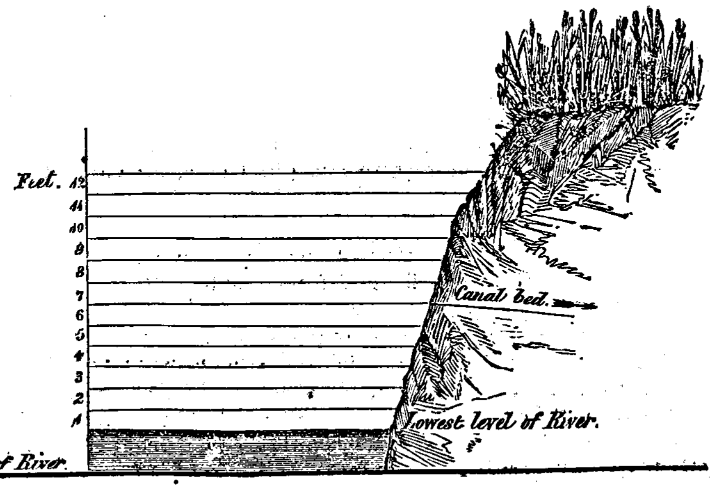
3. The Indus, as is well known, during several months in the year, rises, and overflowing its banks, spreads its waters more or less over the country. This is known as the inundation season, and the river commences to rise steadily about May, and attaining its maximum height about the end of July or beginning of August, it then begins to subside, and about December has reached its minimum height.

4. The maximum height (speaking from recollection) as registered in the water-gauge kept at Fort Bukkur, on the Indus, in Upper Sindh, is about 13 or 13½ feet, and the minimum about 1 foot or 1½ feet.

5. All the trunk canals, and most of the branches, are cleared every year. This operation is necessary, as during the inundation season the canals get more or less damaged and choked up, particularly at their mouths, by deposits of fresh soil falling in off the banks, and the collection of branches and trunks of trees, &c., which the river in its rapid course brings down with it. Unless therefore these canals are annually cleared, cultivation could not be carried out.

6. The clearance of the main or trunk canals is done by the Government under the direction of the collectors and their assistants, while the smaller branches are cleared by the zemindars and landholders themselves.

7. It is when the river is at its lowest height that the clearances of canals are commenced; that is in December; by the middle of April they are all finished and ready to receive the water as soon as the Indus rises to their levels and fills them; the general height of canal beds above the minimum level of the river is about five or six feet, as shown in the sketch below.



8. From the conquest in 1843 up to the year 1848-49, the canals, and other works of

irrigation, were under the supervision of a distinct department, called the "Canal Department," the duties of which were carried on by a superintendent and several European assistants, mostly officers of the army, with some uncovenanted European assistants, and a number of minor native officials. In the beginning of the year 1849, I think (I speak this from recollection only), this canal department was abolished, and its duties were given over to the collectors and their assistants, by whom they are still carried on.

9 The following are some of the main branches from the Indus, flowing east and west.

I. Shikarpore, or Upper Sindh Collectorate:

East, or left bank — 1. Emamwah.
2. Sehurwah.
3. Mobarie-wah.
4. Mussoo-wah.
5. Koräe.
6. Omerkus.

West, or right bank—1. Begaree.
2. Sindh.
3. Ghar.
4. Nara.

II. Hydrabad Collectorate (lying on the Eastern bank only):

1. Fooleylee.
2. The Goonee (which is, I believe, a continuation of the Fooleylee).

III. Kurrachee Collectorate (lying on the right or Western bank):

1. The Ared, flowing from the Munchur Lake near Sehwan.
2. The Kulluree, thrown off a little above Tatta.
3. The Bŭghar, thrown off a little below Tatta.

Both these latter enter the Gharra creek.

10. The four first canals named in the Shikarpore collectorate, on its left bank, have only lately fallen to us, with the territory resumed from Meer Ali Morad. These are fine canals, and I believe them to be natural branches of the Indus, cleared and improved from time to time by the cultivators and landowners themselves. They run inland for about 30 or 40 miles, and are navigable for boats of moderate burthen for a considerable distance. The Bigaree, on the right bank, is supposed to be an artificial canal. Government have within the last year sanctioned (I think) 1,30,000 rupees for the purpose of widening and deepening it.

11. The Sindh, Ghar, and Nara, are doubtless natural branches of the river. They are all navigable. The two former flow inland for 30 or 40 miles, throwing off numbers of minor artificial branches. The Nara (known as the Western Nara) falls into the Munchur Lake.

12. Shortly before my leaving Sindh a new work was commenced, namely, the cutting of a canal with a view to re-opening the Eastern Nara. The cutting commences immediately above the town of Roree on the left bank, and running south-easterly, passes round the Arore Hills, to the bed of the Nara. The Eastern Nara has not been flowing for a great number of years. The waters of the inundation reach it in some places, and fill some of the deep basins in its bed; these often remain full all the year round, and cultivation is carried on on the banks of these natural reservoirs. The re-opening of the Nara, by this new canal cut, is a very important work, and will be productive of great good to the country. It is supposed that it will be finished in about two years.

13. Of the main branches in the Hydrabad and Kurrachee collectorates, I am unable to say more than that they are natural branches of the Indus, are navigable, and that from them many minor canals are cut, from which the country is irrigated. I can better speak on this subject, as connected with the Shikarpore collectorate, in which I have been employed as a revenue officer for the last four years. The systems of irrigation in the three collectorates of Sindh do not, I believe, differ very materially; and in describing that of Upper Sindh, I am very nearly including that of the two other collectorates.

14. Water, thus brought from the river by canals, is raised and used in various ways.

1st. The Persian wheel is chiefly used for raising the water; it is mostly seen in use in lands bordering the river, which are, generally speaking, higher than those further inland; the country slopes away from the river, so that at the end or tails of the canals there is not, perhaps, more than a foot of water, and many of these canals, at last, get lost in the interior.

2d. Often, too, the country inland is on a lower level than the canals. Such lands are, therefore, more easily managed, as no machinery is required to raise the water. They are supplied with water by small openings made in the canals, which are closed up again when the water has been supplied in sufficient quantity. Lands thus watered are called "mokh" lands.

Appendix, No. 1.

3d. Lands are irrigated by the natural overflow of the Indus, during the inundation season. Such lands are called "sailābee;" and on them the rubbee or spring crops are grown. These are chiefly wheat of various kinds; barley, grain, and peas.

15. Water brought by the canals is used for watering the khureef and peshrus (or middle) crops, while on lands naturally flooded by the rise of the river, the rubbee or spring crop is grown. It is, therefore, in November and December, when the inundation subsides, that the rubbee crops are sown.

16. On "mokh" lands, cotton, indigo, rice, sugar-cane, and herbs are grown; while the khureef products, which are chiefly jowaree and bajree, are watered from canals. Cotton is also grown on high lands near the banks of the river.

17. Persian wheels are worked by either one or two bullocks; the former are called "hoorlas," and the latter "chirkas." In Central and Lower Sindh canals are often used for working the wheels, but not generally in Upper Sindh.

18. Lands are also irrigated from wells and ponds, the water from which is raised in the same way as from canals, by means of the Persian wheel.

19. Cultivation on well lands is very much increasing in Upper Sindh, and doubtless, also, in Central and Lower Sindh, from the great encouragement which Government holds out to persons digging and constructing wells. Wells are generally used for garden lands. I have not often seen the leather bag, or mussuck, used for raising water from wells, as in India.

20. Cultivation on lands lying on the eastern and western boundaries of Sindh is mainly dependent on rain. On the western side, the lands immediately under the hills are watered either by the direct fall of rain, or from the mountain streams. Rain, however, is very partial, and is not to be depended upon; there is, therefore, no very great extent of cultivation in those parts of the province so far remote from the river.

21. I have not the materials at hand to enable me to draw a sketch map of the province, showing the positions and courses of the several canals, and I regret that I cannot give a fuller and more detailed account of the works of irrigation in Sindh. Having been chiefly in Upper Sindh, I cannot speak fully on works connected with the other collectorates of Hydrabad and Kurrachee.

(signed) *J. P. Lester*, Lieut.,
(late Deputy Collector in Upper Sindh.)

August 9th, 1853.

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## Appendix, No. 2.

Appendix, No. 2.

COPY of the MINUTE of the Marquess of *Tweeddale* on Education, and on the introduction of the Bible as a Class-book; also, Copy of a Despatch of Court of Directors, relating to the same.

EXTRACT Fort St. George Public Diary, to Consultation of 15th September 1846.

MINUTE by the Most Noble the President, dated 24 August 1846.

Minute.

Letter from the Council of Education, proposing the establishment of several provincial schools, dated 4 July 1846.

THE subject now brought before the Government is one which calls for its best and most earnest consideration. It is, in my judgment, of the greatest importance to the cause of education in this Presidency that the schools in the provinces should, on their first institution, be established upon such sound and enlightened principles as will be permanent, and approve themselves in practice to the judgment of both natives and Europeans.

I have no doubt that these considerations have weighed with the Council of Education in the propositions they have now submitted to Government, and I have much confidence in their opinion, believing that body well fitted, by the intimate acquaintance of its members with the various classes of the inhabitants of this Presidency, to arrive at just conclusions.

I fully concur in the first great principle laid down by the Council, that the course of instruction should be such as to secure "a sound and thorough knowledge" of every subject taught.

From the experience I have had at the examinations of the youth at the various Madras schools, I would limit, in the first instance, education to the few branches named by them.

From the number of native languages spoken in this Presidency, it is clearly of importance, independent of other considerations, that one universal language—English—should form a prominent object of study at the Government schools. It will also be found the best, if not the sole means, of extending scientific knowledge and the literature of Europe, as well as facilitating mercantile transactions between the native community and captains of vessels trading to the ports of this Presidency. I fully approve, therefore, of the prominence given to the study of English, as proposed.

I think the standard fixed by the Council, under present circumstances, judicious; but I would add a provision for special cases, that whenever the Council are satisfied that the master of a provincial school is fully equal to the task, and can form a class of students of superior intelligence, he should be required to instruct this class in algebra, mathematics, and trigonometry, and in something more than the elements of geography and history.

I observe that there is a proposition of the Council to introduce the Bible into the English classes, as a class-book, and from the mixed character of that body, I conclude that the Council are fully satisfied, from their knowledge of native society at this Presidency, that this measure will not interfere with the general usefulness of the schools to the native community at large; and I understand that experience has shown this to be the case.

I consider that a very important proviso has been added by the Council, viz., "That attendance on the Bible class be left entirely optional."

In carrying out their proposition, it appears to me necessary that there should be two classes for English reading, the one with, and the other without the Bible as a class-book; otherwise the rule might virtually negative the advantages to be derived from the English class generally.

To avoid all difficulties on this head, I would propose that there should be invariably two classes for English reading, the one with, and the other without the Bible, the latter class to precede the former in their hour of instruction, and those inclined should have the advantage of attending both classes, and in a very short time I have no doubt all would belong to the Bible class.

In considering the important question of imparting education to the inhabitants of a country, the great object with a Government must always be to improve the moral character of the subjects over whom it rules, whilst, at the same time, it affords facilities for the cultivation of their minds; and those who have been engaged in the spread of education on these principles, must have witnessed the elevation of mind and character which attends such a combination of instruction.

The value of a religious and practical education to fit our own countrymen for the various duties of life has been established beyond all doubt; and the increasing exertion which is now making to rescue those living in the dark recesses of our great cities at home, from the state of degradation consequent on their vicious and depraved habits, the offspring of ignorance and sensual indulgence, is the most convincing evidence of the importance attached to the moral character of all classes. I should infer, that the ignorance and degradation of a great bulk of the inhabitants of this country requires a remedy as active, to be applied by a process as simple, in order to elevate them in the scale of human beings, as that needed by our unfortunate countrymen.

Even amongst the more respectable classes employed in the service of Government, we have constant proofs that in this country it requires a more solid foundation than is to be found in the Hindu or Mahomedan faith to bear the change which learning operates on the mind of those who emerge out of a state of ignorance, and attain those mental acquirements which enlarged education gives, or who are placed by their superior ability in responsible situations in the employ of Government.

The reports and complaints so constantly made to Government against the integrity of the native servants are sufficient evidence that something is wanting to insure a faithful service from them. There is no doubt that they entertain the greatest respect and confidence in the word and integrity of an Englishman; they admire his character, his probity, and his sense of justice; they acknowledge his superiority over themselves, and they are grateful for the protection their property and persons receive at his hands.

The question naturally arises amongst the natives, and it must be as evident to them as it is to ourselves, that some superior agency is at work, which produces all the good qualities which they may try to imitate, but which few can acquire.

It was a source of the highest satisfaction to myself to observe the eloquent language and paternal feeling in which the Chairman of the Honourable Court directed the attention of the youth about to commence their career in this country on a late occasion. They are advised, that all the highest qualities for the civil or military professions, and for supporting the high character of an Englishman in the eyes of the native, can best be maintained by their persevering in the religious duties taught them in their youth, and inculcated by the Word of God; and there can be no doubt of the truth and importance of these sentiments.

I have no wish, as I believe it is not my duty, to encourage the conversion of the natives by the influence of Government. At the same time, I can see no sufficient reason for objecting to the Bible being made a class-book in her public schools, under the rule laid down by the Council.

It is the only means I know of giving to the native a practical knowledge of the sources from whence arise all those high qualities which they admire so much in the character of those whom Providence has placed to rule over them; and I am satisfied that the object sought by the Government in the general extension of education, the raising up a body of upright, as well as intelligent native servants, can only be fully attained by combining, with general knowledge, sound moral instruction. I will also add my conviction, that any measure or system short of this will fail to secure that general support and co-operation so desirable, if not necessary, to forward the cause of education throughout the Presidency.

Nor do I see how native society itself can safely and permanently advance except upon this basis. I would therefore adopt the rule proposed by the Council, which recognises the Bible as a class-book in the Government schools, but at the same time, leaves it free to the native student to read it or not, as his conscience may dictate, or his parent may desire.

I should deem it right to apply the same rule as respects the introduction of the Bible as a class-book to the University as to the schools in the provinces; but, as that institution has been for some time in operation under rules which have the general sanction of the Honourable Court, and which now exclude the Bible, it will be proper, before any change is made, to submit this point for the instructions of the Honourable Court. I would also await their instructions generally, before any orders on the subject are issued, as regards the provincial schools, as well as the University.

I do not suppose that competent masters can be found for some time to come for the number of schools named by the Council; and I should think it expedient for the Government to sanction, in the first instance, the establishment of four or six schools at the most populous and influential places, as Vizagapatam and Nellore, in the Northern, Cuddalore and Trichinopoly, in Southern, Bellary and Calicut, in the Western district. When these, or as many of them as practicable, have been established upon the principles laid down by the Council, and found to meet with success, the extension of schools on the same principles throughout the Presidency may be then sanctioned by the Government.

I fully concur in the subordinate measures recommended; and I would authorise the Council to obtain well-qualified masters as early as practicable, and leave it to their discretion to fix the salary of each, not exceeding 400 rupees per mensem in any case, in reference to the qualifications of each individual.

(signed) *Tweeddale.*

Ootacumund, 24 August 1846.

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Public Department, 23 March (No. 13) 1847.

Our Governor in Council, at Fort St. George.

Para. 1. You forward to us a letter from the officiating secretary of the Council of Education, in which it is proposed to establish at once nine provincial schools for a useful course of instruction in English, and in one or other of the vernacular languages.

Letter from, dated 15 September (No. 18) 1846. Proposed formation of provincial schools for general education in English and the native languages.

2. The formation of schools for instruction in the English language, in the provinces of your Presidency, has been already sanctioned by us, on such a scale as we have thought likely to be practicable. The extensive plan proposed by the Council of Education is not accompanied by any statement of the means by which it can be accomplished. The difficulty, if not the impossibility, of immediately procuring competent masters, has induced you to limit the number of the proposed schools to six; but you have not informed us from what source the expense even of this number is to be defrayed. According to the estimate of the Council, the expense of each school is to be from 700 to 800 rupees per month, and the cost of six schools will, therefore, be 4,800 rupees per month, or 57,600 rupees per annum. Before, therefore, we can entertain this proposition, it will be necessary to consider how far the funds available for the objects of education can provide for this addition to the amount of expenditure already incurred, and for that purpose we desire to be furnished with an account showing the appropriation of the grant of 50,000 rupees which we sanctioned in our despatch of 16 April 1828, from the period of the formation of the Madras University to the latest period. With regard to your proposed plan, we have frequently informed you that we should rather see the working of the scheme in one or two well-chosen situations than the multiplication of establishments, for the efficiency of which the means might prove, on inquiry, to be deficient.

3. We also observe, that the difficulty to which you advert, of procuring teachers for the projected schools, does not appear, so far as we can judge from your communication, to be sought to be remedied by any proposition for the establishment of a proper course of instruction for such as can be induced to devote themselves to such duty, without which we apprehend it will require much time to procure such a class of instructors as shall be qualified to conduct, with any prospect of advantage, the intended schools.

4. The Council of Education propose that the Bible be included in the studies of the English classes, attendance on the Bible class being left optional. You have suggested, in qualification of this proposal, that there shall be two separate English classes, from one of which the Bible shall be excluded, and that it shall be left optional to the students to attend either class. You have thought it right, however, before sanctioning either of them, to solicit our instructions as to the desirableness of the measure, not only in regard to the provincial institutions, but as to its application to the University.

5. The provincial schools and the Madras University are intended for the especial instruction of Hindoos and Mahomedans in the English language and the science of Europe; we cannot consider it either expedient or prudent to introduce any branch of study which can in any way interfere with the religious feelings and opinions of the people. All such tendency has been carefully avoided at both the other Presidencies, where native education

Appendix, No. 2.

has been successfully prosecuted. We direct you, therefore, to refrain from any departure from the practice hitherto pursued.

We are, &c.
(signed) *J. W. Hogg.*
*H. St. G. Tucker.*
&c. &c. &c.

London, 23 March 1847.

(True copies.)

*T. L. Peacock,*
Examiner of India Correspondence.

East India House,
29 July 1853.

JAMES C. MELVILL.

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## Appendix, No. 3.

Appendix, No. 3.

COPY of any Application from the Chairman of the Court of Directors of the East India Company to the President of the Board of Control, for permission to lay before the Court of Directors Papers in the Secret Department, relative to the Origin and Progress of the Affghan War, and of the Answer of the President thereto.

India Board, 2 August 1853. (signed) *R. Lowe.*

The Chairman and Deputy Chairman of the East India Company to Lord *Fitzgerald.*

My Lord, East India House, 28 April 1842.

We have the honour to transmit the accompanying copy of a resolution passed by the Court of Directors on the 27th instant, and in accordance therewith, to request the permission of the Board of Commissioners to lay before the Court "any despatch of the Secret Committee to the Government of India, authorising the expedition into Affghanistan; also, any papers in the Secret Department relative to the origin and progress of that war, by which the finances and resources of India have been so heavily burdened."

We have, &c.
(signed) *J. L. Lushington.*
*John Cotton.*

Resolution of the Court of Directors.

27 April 1842.

Resolved, *nemine contradicente*, that the Chairman and Deputy Chairman be requested to obtain permission from the Right Honourable the President of the Board of Control, to lay before this Court any despatch of the Secret Committee to the Government of India authorising the expedition into Affghanistan; also any papers in the Secret Department relative to the origin and progress of that war, by which the finances and resources of India have been so heavily burthened.

Lord *Fitzgerald* to the Chairman and Deputy Chairman of the East India Company.

Gentlemen, India Board, 2 May 1842.

I have the honour to acknowledge the receipt of your letter of the 28th ultimo, and of the Resolution of the Court of Directors of the East India Company, desiring you to ask permission to lay before the Court any secret papers relating to the war in Affghanistan.

I have considered the subject, with the wish I must always feel to comply with a request for information connected with the interests of India, addressed to me on behalf of that important body which you represent. But I have come to the conclusion that at the present time it would not be beneficial to the public service to authorise you to communicate to the Court any papers respecting the origin of the expedition into Affghanistan, beyond those which, by Her Majesty's command, have been laid before the Houses of Parliament.

I have, &c.
(signed) *Fitzgerald & Vesci.*

That

The Chairman and Deputy Chairman of the East India Company to Lord *Fitzgerald*.

My Lord, East India House, 1 February 1843.

The war in Affghanistan having happily terminated, the Court of Directors are anxious to be enabled to take into early consideration the conduct of all who have been concerned in advising and executing the late successful military operations in that country; and with a view to this object, they request that the Board of Commissioners will be pleased to communicate to the Court such of the documents in possession of the Secret Committee not yet laid before the Court as may relate to those subjects, and especially to the ordering and conducting of the forces under Major-generals Sir George Pollock and Sir William Nott.

We are further requested by the Court to take this opportunity of repeating their application of the 28th of April, for papers explanatory of the origin of the expedition into Affghanistan. The Court submit, that it is essential to the due discharge of the important duties assigned to them by the Legislature that information should no longer be withheld from them of the causes of an undertaking involving such vast political and financial consequences to the Indian empire. The anxiety which the Court feel to obtain this information without further delay is increased by observing that your Lordship has not hitherto favoured them with any satisfactory reply, either to the Court's letter, dated the 6th of April last, or the resolution of the General Court of Proprietors of the 27th of June, submitting the just claim of India to be relieved from a part of the expenditure of the Affghan war.

We have the honour to add, that this letter has received the unanimous concurrence of the Court.

We have, &c.
(signed) *J. L. Lushington.*
*John Cotton.*

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The Chairman and Deputy Chairman of the East India Company to Lord *Fitzgerald*.

(Secret and confidential.)

My Lord, East India House, 6 April 1842.

We are requested by the Court of Directors of the East India Company to call the attention of your Lordship, and of Her Majesty's Ministers, to the intimation lately conveyed to the Court by the Government of India, of their intention to discontinue their remittances for the supply of the Home Treasury by means of advances upon goods hypothecated to the Court.

The local Government have been compelled to adopt this course by their financial difficulties, which have been wholly caused by the expensive operations in which they have been engaged beyond the Indus.

It is doubtless known to your Lordship, that, previously to the expedition into Affghanistan, the finances of India were in a highly prosperous condition, yielding a surplus of considerable amount, applicable either to the discharge of debt, or to internal improvement, and that now there is a serious annual deficit, to meet which a loan has been contracted, at five per cent., and there is so much ground for apprehending that the local Government will be unable to continue to borrow at that rate, as not only to have led to the measure of suspending remittances by advances upon goods, but also to make the Court exceedingly anxious to take further and decided measures for affording relief to the treasury in India.

Under these circumstances, it has become the duty of the Court to claim, on behalf of India, to be relieved from any charges to which, upon a fair and impartial view, she may not be justly liable; and whilst it is very far from the Court's desire prematurely to raise any question regarding the objects of the expedition beyond the Indus, yet they are constrained to submit that, in no view of the case, can it be just or expedient that the whole charge of these operations, including that of the military reinforcements about to be effected, should be thrown on the finances of India.

The Court, therefore, trust that Her Majesty's Ministers will be pleased to make arrangements for paying to the Company, in the course of the present year, a sum on account, upon the assurance of which the Court could afford early and important relief to the Government of India by proportionately restricting the drafts upon it from hence.

We have to add, that this letter conveys the unanimous expression of the Court's sentiments.

We have, &c
(signed) *George Lyall.*
*J. L. Lushington.*

EXTRACT

Appendix, No. 3.

## EXTRACT Resolution at a General Court of the East India Company, on the 27th June 1842.

RESOLVED, That upon consideration of all the circumstances connected with British intervention in the affairs of Affghanistan, as they appear from the Papers already laid before Parliament, it is the opinion of this Court, that the whole expense of that war ought not to be thrown on the people of India, but that a part of it should be borne by the Exchequer of the United Kingdom.

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## Lord *Fitzgerald* to the Chairman and Deputy Chairman of the East India Company.

Gentlemen, India Board, 8 February 1843.

ALTHOUGH I had an opportunity of stating to you on Friday last, when I had the honour of seeing you at this Board, that I should have great pleasure in directing the secret papers which were desired by the Court of Directors to be laid before the Court, I beg leave in this more formal manner to repeat that assurance.

The officers of this department are now occupied in selecting from the despatches all that relate to military operations in the late campaign in Affghanistan, for the purpose of submitting the same to Parliament and to the Court of Directors.

I have no doubt that the documents which it is proposed to communicate will be satisfactory to the Court, and it shall by my care that abundant information shall be supplied.

With respect to the latter part of your letter, which refers to the origin and policy of the war to the westward of the Indus, I have not as yet any communication to make to you on the part of Her Majesty's Government.

I have, &c.
(signed) *Fitzgerald & Vesci.*

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## Appendix, No. 4.

Appendix, No. 4.

### LIST of PETITIONS referred to the Select Committee on INDIAN TERRITORIES, Session 1852-53.

| PRESENTED. | PETITIONERS. | PRAYER. | PAGE. |
|---|---|---|---|
| 15 July - 1853 - - | - - Ministers of the Gospel Resident in Calcutta. | - - For withdrawal of support to Hindoo and Mahomedan Religions - - - - - | 194 |
| 26 July ,, - - | Bombay Chamber of Commerce - | For Measures of Amelioration - | 197 |
| 9 August ,, - - | - - Ministers of the Gospel Resident in Calcutta. | - - Against the Encouragement of Idolatry in India - - - | 201 |
| 9 August ,, - - | - - Protestant Missionaries in Calcutta. | - - Against the Encouragement of Idolatry in India - - - | 203 |
| 9 August ,, - - | - - East Indians, Inhabitants of Calcutta, &c. | - - For Removal of Disabilities affecting Persons of Mixed Parentage - - - - - | 209 |

The Petition of the undersigned Ministers of the Gospel resident in Calcutta,

Humbly showeth

THAT your petitioners, being members of various Protestant denominations, and most of them having resided several years in India, are deeply interested in the progress of Divine truth in this country, and strongly participate in the conviction, now generally entertained, that the connexion of the Government of India with the Hindu and Mahommedan religions is both wrong in itself, and an obstacle to that spread of Christianity which your petitioners are aiming to secure.

That your petitioners willingly and thankfully acknowledge that much has been done in recent years to release the Government from its active share in the ceremonies of those religions, and to leave their disciples to maintain them in their own way and from their own resources. They admit with pleasure that many of the most prominent evils which once existed have now been abolished; that oaths are no longer administered in the Company's

Appendix, No.

pany's courts in the names of Hindu idols; that salutes in honour of those idols have been discontinued; that the pilgrim taxes at Gaya, Allahabad, Puri, and Dharwar have been abolished; that in the Presidencies of Madras and Bombay the revenue collectors are no longer active agents in maintaining idol-worship; that the temple lands are no longer under their charge; that they have ceased to appoint Brahmans to pray for rain in seasons of drought, to summon villagers to draw the idol cars, to sanction officially with their presence and authority the actual ceremonies of Hinduism, and to present clothes, jewels, and fruit to idols, in the name of the Honourable East India Company.

That your petitioners believe that much still remains to be done before the Government of India shall be finally and fully severed from the religious systems which it has so long sustained. Under the arrangement which was reported to your Honourable House in August 1849, committees of natives, or respectable individuals, have in numerous cases been substituted for the revenue collectors in the management of the shrines which the Government supported; but in some respects the former direct connexion between those shrines and the Government has only been replaced by an indirect one, calculated to a certain extent to hide the real character of the alliance.

That your petitioners have learned from the return made by the Government of India to your Honourable House in 1849, that at the present time, and under the arrangement recently adopted, more than 16 lakhs of rupees, or 160,000 *l.*, are annually paid by the Government of India for the support of temples and mosques, of Brahmans and Moulvies, of which about seven lakhs are expended in the Bombay Presidency, and eight lakhs in that of Madras. That, while your petitioners admit that to some of these grants the temples referred to have a strong claim (such grants being made in commutation for the revenue of lands still under the charge of Government, and which cannot be surrendered because their boundaries are unknown), they feel convinced that searching inquiry would prove the claims of others to be more than questionable. That the fact is well known that on several occasions when new territories have been annexed by the Government of India, and it has been found that certain voluntary contributions have been customarily made for religious objects by the former authorities, these donations have been continued by the East India Company, under the belief that treaties which guaranteed protection to the rights of the natives of those territories bound the Government also to perpetuate those gifts, although being originally voluntary, they are so still, and ought to be withdrawn on account of their injurious tendency. That, in illustration of these remarks, your petitioners can point to the celebrated temple of Parboti at Poonah, which was a mere private temple of the Mahratta Peishwa, and to the college of Brahmans at the same place, which two establishments, with other minor temples in that collectorate, receive an annual gift from the East India Company of more than 10,000 *l.*

That your petitioners have been informed that a custom formerly existed in the Agra Presidency, by which the Government of India presented dresses of honour to Mahommedan cadis on the occasion of the Eed festival, and that such gifts have been commuted into money payments, and are continued to the present day.

That your petitioners have heard on good authority that another custom has prevailed, by which, when the Governor-general and other high officers of state in travelling have approached celebrated native shrines, offerings have been there presented which were paid out of the public purse, and that at Amritsir, Jwálámukhi and Tárantáron, in the Punjab, such offerings have been presented within a recent period.

That your petitioners have never observed any mention of these offerings in the Parliamentary Returns upon the subject of idolatry in India, and are aware of other cases which have in like manner been passed over. That for a long period a poojàri or Brahman priest was employed, at an annual expense of about 200 *l.* (or 2,000 rs.), in the salt agency at Hidgelee, whose duty it was continually to worship Lakshmi, the Hindu Goddess of Fortune, in the empty salt golahs, in order to secure the Company's trade against loss; that at the opium agency in Behar a special gift was made to the Brahmans to secure good fortune on the sailing of the first opium boats every season towards Calcutta; that in the money advances at the beginning of the opium season certain payments to Brahmans were regularly included, and that a similar practice existed in the salt agency at Hidgelee. That your petitioners believe that these practices continued for a long period unknown to the heads of the respective departments; that they were never specified in the Parliamentary Returns, being reckoned in the salt and opium agencies as regular current expenses; that these practices were recently brought to light, and then suppressed; and that your petitioners mention them now because they believe that searching inquiry would probably bring to light other practices of a similar kind.

That, while solemn affirmations have been substituted for the oaths formerly taken by Hindus and Mussulmans in the Company's Courts, the law which permits this variation from former custom has not yet been extended to the courts established by Her Majesty's charters in India, and that oaths on the Koran, and oaths in the names of Hindu deities continue to be administered in those courts as in former days.

That your petitioners have heard with regret that, notwithstanding the positive orders of the Court of Directors, the Residents at Baroda and Nagpore have within recent periods recognised and attended in their official capacity idolatrous festivals celebrated by the Hindu rajas of those territories, and that in the latter case such attendance was doubly painful, from the fact that in 1847 the acting Resident at Nagpore, Captain Ramsay, compelled the missionaries to give up to the Raja a young convert who had applied to them for baptism, on the ground that under the Nagpore treaty with the East India Company he could not protect the raja's discontented subjects; and your petitioners remind your

Honourable House that this view of the obligations of the Government of this country was formerly sanctioned by the Government of India.

That your petitioners believe that in the Madrissa College in Calcutta, and in various Sanskrit colleges endowed by Government, the authoritative precepts, doctrines and ceremonies of the Hindu and Mahommedan religions are taught at the expense of the Government; that the explanations and reasons that have been offered respecting such an anomalous proceeding are insufficient to defend it; and that, in the case of these colleges, one of the most offensive and direct forms of the Government connexion with false religions exists, notwithstanding the expressed wishes of the Court of Directors and of your Honourable House, intact to the present time. Your petitioners are aware of the value of these colleges as philological institutions, promoting the cultivation of the ancient and modern languages of India, and it is not therefore to this use of them that the objections above made have referred.

That your petitioners have reason to believe that by a despatch to the Governor-general in 1847, the Court of Directors prohibited their public servants from taking part in missionary undertakings, and thereby conveyed to many minds the impression that they would view with disfavour all who should not see it to be their duty to be entirely neutral in the great contest of Christianity in this country, and that your petitioners consider such a prohibition, in contrast to the Court's own alliance with false religions, with feelings of surprise and sorrow.

Further that, in respect to one of the great obstacles to that full and complete disconnexion of the Government of India from the Hindu and Mahommedan religions for which they pray, your petitioners would draw the special attention of your Honourable House to the regulations of the Indian Government respecting endowments for the support of those religions. That by Regulation XIX. of 1810, in Bengal, and Regulation VII. of 1817, in the Presidency of Madras, such endowments are recognised as pious and beneficial, the care of them is vested in the Boards of Revenue as an important duty of Government, and questions connected with them have hitherto been placed, not under the jurisdiction of the ordinary civil courts, but under the officers of those Boards. That your petitioners consider that several weighty reasons may be urged against those regulations; inasmuch as they constitute the Government the trustee of such endowments, and treat them as if they were matters of great benefit to society, and of pecuniary interest to the revenue authorities; inasmuch, also, as to enforce them fully, would bring the Government into more intimate connexion with those religions than they have ever yet held; and chiefly because they now stand in the way of those very arrangements which the Government of India has recently been making for disconnecting itself altogether from those endowments; in the Madras presidency, for instance, the collectors have been forbidden to interfere in the management of mosques and temples, yet the regulation which commands them to interfere still continues on the statute book; while, at the same time, should breaches of trust in their management occur, the civil courts refuse to take them into consideration, because that regulation is unrepealed. That this anomalous state of things was brought to the notice of the Supreme Government of India by the Government of Madras several years ago, and that they have provided no new regulations to meet the difficulty.

That your petitioners feel the need of a searching inquiry into all these subjects. They fear that while public attention has been especially directed to the temple of Juggernauth, and to the donation which it annually receives, other matters not less important have continued almost unnoticed, although they have the authority of one of the members of the Supreme Council in India (Sir H. Maddock, in his published Minute of 1834) for saying that "the temple of Juggernauth is only one of innumerable Hindu temples receiving endowments from the Government of India."

That your petitioners hailed with lively gratitude the draft of an Act which the Supreme Council of India published in the "Calcutta Gazette," upwards of a year ago, for the final severance of Government from the temple of Juggernauth, and that your petitioners hoped that a measure so wise and just, demanded alike by sound policy, public justice, and Christian principle, would speedily be passed into a law; but that now they fear that the views and intentions of the Government of India have changed, and that the passing of this Act is extremely uncertain.

Your petitioners, therefore, without dwelling on the very solemn subject of the evils of this connexion between a Christian Government and the shrines of false religions, respectfully pray your Honourable House to take into consideration such further measures as may be required for completing the entire severance of the Government of India from the Hindu and Mahommedan religions, to institute a searching investigation into the allegations of this petition, and to have laid upon the table of your Honourable House a copy of the despatch of 1847 above referred to, with a statement of its origin and intended aim. Your petitioners especially pray that your Honourable House will be pleased to call for a complete, distinct, and detailed statement of every grant now directly or indirectly paid to the above religions in every district and province of the continent of India under English rule; to institute a rigid scrutiny into the ground and title upon which each one of these grants is claimed, whether it be to mosques or temples, to Brahmans or Moulvies, to idolatrous ceremonies, or the education of the young in the authoritative shastras of those religions, and to cause every revenue official in India to report minutely on every fact that brings the Government into any connexion whatsoever with Mahommedanism or Hinduism in the district under his charge. They pray also that your Honourable House will direct the Government of India to repeal the two Regulations which your petitioners have referred to, and to enact in their stead a regulation applicable to all the presidencies of India, by which the endowments of the Hindu and Mahommedan religions shall, like all other trusts, be placed under the jurisdiction of the civil courts.

And, lastly, your petitioners will ever pray that the spirit of wisdom and of justice may be abundantly granted to your Honourable House by that great and gracious God, who has said that "righteousness exalteth a nation, but sin is a reproach to any people."

*Carapiet Chater Aratoon,*
Baptist Missionary.
*W. S. Mackay,*
Missionary of the Free Church of Scotland.
*David Ewart,*
Missionary of the Free Church of Scotland.
&c. &c. &c.

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The Petition of the *Bombay* Chamber of Commerce,

Humbly showeth,

That your petitioners are a body of merchants at Bombay, associated for the protection and promotion of mercantile interests, which are alike intimately allied with the best interests of England and of India.

That your petitioners respectfully avail themselves of the opportunity now afforded by your Honourable House, in reconsidering the principles and details of the Government of the British Indian empire, to lay before your Honourable House some of the views and feelings which they entertain in relation to the same, having more particular reference to the subjects suggested by the constitution of their own body.

Your petitioners, however, in thus desiring to confine themselves to such matters as bear directly upon their own interests as traders, believe that such interests will be found to be identical with those both of the governors and of the governed; and they are desirous of giving the weight of their testimony, as an independent body, to much that has been already stated, both in Parliament and elsewhere, with regard to the wants of this country, but in doing so to limit themselves strictly to matters of which they have personal knowledge and experience in this Presidency; and, although it will be incumbent upon them to reflect in some instances on the administration of the East India Company, they are actuated by no spirit of hostility to that body.

The great want and grievance to which your petitioners would call the attention of your Honourable House is the lamentably defective state of our internal communications. Your petitioners attach to this question the utmost importance, as they are convinced there is no other that bears so strongly upon the interests of commerce, and perhaps no other material question in which are so intimately bound up the best interests of humanity.

So notorious are the facts of the case as regards the utter want of roads, or of any means of communication throughout almost the whole of this Presidency, that your petitioners would scarcely have thought it necessary to enlarge upon the subject, or to enter on any proof, but for the extraordinary statements which they observe have from time to time been put forward at home in support of the East India Company by persons of high authority and rank.

Your petitioners believe that in no part of the world is the necessity for roads greater than in Western India, and in no part of the civilized world is there so great a want of them. There are neither navigable rivers nor canals, and scarcely can there be said to be any roads, such few as do exist being generally unmetalled, and almost entirely unbridged. Throughout the greater part of the country traffic is conducted solely by means of bullocks, carrying not more than two cwt. each, and travelling with difficulty from six to eight miles a day. Even such traffic is often interfered with, and temporarily suspended by droughts, epidemics amongst the cattle, or other causes, and during four months of the year it must entirely cease, from the fact of the unmetalled roads becoming quite impassable. With an area of 70,000 square miles, exclusive of the great province of Scinde, and with a population of not less than 7,000,000 souls, the Bombay Presidency possesses not more than 400 miles of made road fit for wheeled conveyances, and as yet only 24 of railway. England, with an area of only 50,000 square miles, has at present, your petitioners believe, independently of 7,000 miles of railway, nearly 120,000 miles of public highway and macadamised roads. The facts of the case for India, however, are not sufficiently to be apprehended by this comparison, as more than half of our roads are purely military, or have been constructed for the convenience of Government, and out of the great natural lines of traffic.

For further information on the subject, and regarding the state of the roads on this side of India, your petitioners refer to the following opinions expressed to Government by their own officers. Captain Wingate, one of the most distinguished military engineers of the service, speaks of a part of the great trunk line from Bombay to Agra, *viâ* Indore, as the frightful and thoroughly execrable road from the Thull Ghaut through the Concan. Colonel Dickenson, the late chief engineer of this establishment, has stated of the great cotton-producing province of Guzerat, that it has not a single made road, which we believe to be still substantially the case. Another engineer officer of similar rank has said, even more recently, that the only real road, that is the only road bridged and metalled, in the Presidency is that from Panwell to Ahmednuggur, a distance of about 100 miles; and from the southern parts of the Presidency the highest Government officials have spoken of the want of roads and bridges as an incalculable pressure on the industry and resources of the country.

In addressing your Honourable House, it is unnecessary for your petitioners to occupy time or space with general arguments in favour of such facilities of transit and communication as are so much wanting here. The advantages to mankind of roads upon which they can pass at all times with comfort and celerity can hardly be appreciated too highly; and if, as has been said upon the highest authority at home, the more general introduction of highways in Scotland in the beginning of this century advanced civilisation in the districts principally affected by at least 100 years, and if the effects of the opening of new roads in Ireland, still more recently, have been spoken of as magical, as well in a moral and social as in a commercial point of view, what might not be expected from like causes in a vast continent, almost destitute of water communication, and of which the need of roads is in consequence so much more urgent.

Experience in India unfortunately furnishes as yet but limited means of correctly estimating these probable consequences, but your petitioners have had melancholy experience of the actual want of such means of communication. It is a fact in the recollection of many Europeans still in Bombay, that whilst, through the accidental occurence of a bad season, thousands of human beings were dying of starvation in Candeish, abundance of all the necessaries of life was to be found at Poonah, a distance not greater than from London to Yorkshire, but owing to the want of roads and difficulties of transit, even starvation prices could not command the necessary supplies. Nor is this a solitary instance of such lamentable occurrences. Both Sholapore to the south, and Gwalior in the north, have been the scenes of local famine within a very few years. Animal life is year after year sacrificed to an extent that would almost pass belief, in the conveyance of such small portion of the produce of the interior as reaches us in Bombay.

The carcasses of bullocks are to be met with in hundreds towards the end of the dry season, marking the great lines of traffic, and it is said, that of the vast number of sheep sent from Candeish and the Deccan, only one-third reach Bombay alive. Whilst feelings of humanity, however, are thus powerfully appealed to, there is no less strongly an appeal to the interests of trade. It is a fact, about which your petitioners believe no difference of opinion does or can exist, that the trade of India is still small beyond comparison with that of any country so populous and so capable of trade, and that the first step has scarcely yet been taken towards developing the vast resources of this empire. If it is intended, however, that this rich field should ever be harvested, the means of making its riches available must be provided. So long as we find it stated, with regard to the richest province of Western India, that but little more than an eighth of its arable land is under cultivation, and that even under such circumstances, in years of abundance, the more perishable descriptions of produce cease to have almost any value—indeed are often left to perish on the field from the want of outlet by roads, we can look for but little progress in this direction. So long as such a state of things is permitted to exist, it is impossible for the ryot to better his condition; he must remain, as at present, without incentive to exertion, and with difficulty able to provide the scanty means of supporting existence from day to day. It is thus that we are enabled to account for the oppressive nature of a land tax which, as a rule, is in itself light beyond example, and which, though not averaging more than 2 s. an acre on cultivated land throughout this Presidency, yet absorbs in that sum a very large portion of the returns from cultivation. In the want of roads we must also seek for an explanation of the fact that, although India is believed to produce an annual crop of cotton but little inferior in amount to that of America, so small a portion of it has hitherto become available for our manufacturers; and the indirect proof of this has been furnished in your petitioners' experience of the increased supplies which have always been forthcoming, with an advance of price. The value of cotton in the great producing districts of Central India is notoriously much below the cost of production in any part of America, but it is estimated that an advance of as much as 100 per cent. on first cost is required, in order to bring such cotton to the seaboard.

To the want of roads, then, do your petitioners mainly attribute the depressed, they might say, with reference to much of this Presidency, the desert state of the country, and the very limited nature of our export trade from Bombay, as compared with what might be expected from the only great outlet of so vast a tract of continent; but equal, at least in degree, are the effects of the same cause upon our import trade. It is familiarly said that the export of British manufacture to India is at the rate of only 1 s. per head, although the export to South America, a continent with which it may fairly be compared, is ten times that amount; and your Honourable House is aware that our Australian colonies are now said to consume at the rate of no less than eight pounds per head. The full force of these facts is scarcely represented, even by this comparison. As regards the trade of Bombay, there is reason to believe that by far the greater part of the increased importation of British manufactures of late years has found its market elsewhere than in India proper, and that the real consumption of British goods in the Presidency of Bombay itself is very limited indeed. The cost of carriage precludes British manufactures from competing successfully with the native almost everywhere, except on the coast.

Without exhausting the arguments which might be adduced on the subject of roads, regarded from a simply economical point of view, there are still other, and in themselves much higher and more important, reasons to be urged why no time should be lost in meeting this great want.

The education and improvement of the natives of this country are subjects deeply at heart with the English nation. Unfortunately, however, but a scant measure of success has as yet attended such endeavours as have been made in the cause of education and Christianity; but other results could scarcely be looked for, when it is remembered to what a very limited extent European influence has yet been brought to bear upon the mass of the people. It is not education in its ordinary and restricted sense that is chiefly required for the natives of this country, for perhaps in no other part of the world are the mere rudiments of education more generally diffused; but what is absolutely essential to native progress and the elevation of the native character, is a higher tone of morality. This must be looked for principally from increased intercourse with the more advanced race, and from the recognised influences of a true religion. Such influences, however, cannot be brought to bear to any extent whilst so much of the country remains almost inaccessible to Europeans, from the difficulties, the risk and the expense which are now necessarily attendant upon travelling in the interior. To her insular position, and the early introduction of an admirable system of internal communication, England is said to be mainly indebted for her present proud position amongst nations; and to the absence of these advantages do your petitioners attribute the fact, that European civilisation is still arrested on the threshold of India.

Although your petitioners are unwilling to join in the sweeping condemnation which has been so often passed upon the administration of justice in the East India Company's courts in this country, there is in their opinion much that is susceptible of improvement; but they think a sure means of procuring such reforms as may be desirable would result from the greater publicity and scrutiny to which such courts would be subjected by the increased resort of Europeans to the interior. Residing in Bombay, your petitioners are within the jurisdiction of Her Majesty's Supreme Courts, and fully recognise the advantages they derive from the protection afforded by those tribunals to their rights and privileges as British subjects; they have perhaps personally but little experience of the administration of justice in the interior, but it has not been without reason that they have always viewed with great jealousy any measures on the part of Government which threatened to subject Europeans to the jurisdiction of the Company's Court. The notorious inexperience and want of judicial capacity of many servants of the East India Company who administer justice in the interior naturally cause a great dread of such tribunals, whilst arbitrary decisions, an irregular mode of proceeding, ill-defined laws, and the constant reversals of verdicts on appeal to higher courts, fully justify the objections entertained to such a jurisdiction.

Having shown how vastly important and general in its relations is the question of internal communication, your petitioners would further represent, that it is a paramount duty of the Government of this country to provide the same. They believe that this duty has been generally acknowledged by the Indian Government, both in theory and practice; but some difference of opinion would still seem to exist on the subject in England. Your petitioners would therefore venture to remind your Honourable House, that throughout India, and more particularly in this Presidency, Government occupies, as regards the land, the position of both landlord and owner, as to Government accrues every advantage of revenue. If in the absence of any such proprietary rights duties of a similar nature have been recognised by many European governments, they should be still more incumbent upon the Government of this country, which in its career of conquest has left no class between itself and the cultivators of the soil. Whether or not consonant with strict principles of political economy, it has been and remains a necessity in India that all such works of public utility should be undertaken by the existing Government. Remains of canals, tanks, roads, and other public works, stupendous by comparison with anything that the British have yet to show, still testify throughout the country to what was done by former rulers of India, whilst it is matter of history familiar to all, that for the support and furtherance of such necessary undertakings large assignments of lands were constantly made both by Mohamedan and Hindoo princes.

As regards Bombay, one of the greatest practical difficulties which has hitherto stood in the way of progress with undertakings of the nature referred to has been found to result from the subordinate position of our local Government. Although invested with considerable powers in many other respects, as regards expenditure on public works, it is without any power whatever, and the necessity of endless references, both to the Supreme Government at Calcutta and to the Court of Directors at home, with the consequent delays, has proved fatal to many an undertaking which would have largely benefited the country, although backed with the strongest approval of those best qualified to judge of the matter. Your petitioners would here instance the almost unaccountable delay which has attended the introduction of a system of railroads for this country; a trunk line of railway from Bombay to Agra has long been acknowledged to be a pressing necessity; it is however upwards of 10 years since the project was first started, with the strong recommendation of our local Government, and as yet only 24 miles have been completed, whilst the sanction of the Court of Directors for an extension above the Ghauts is still deferred. Your petitioners believe that it is now a well-established principle with regard to railways, that a great trunk line cannot be expected to pay until completed, and it seems therefore the more difficult to account for the course pursued by the authorities at home in almost ensuring loss by delaying to carry out at once in a liberal manner what they have begun. As an experiment, the Bombay line, so far as it has been already sanctioned, can have no value except in the experience which has been gained from it—that neither in the country nor in the people does there exist any kind of obstacle or difficulty in the construction and success of such works.

Your petitioners are convinced that it is no less the duty than the interest of the East India Company to devote a portion of its revenue to the opening up of the country. The necessary consequence of improved means of communication would be a great extension of cultivation and an enhanced value for the produce of the soil, from which Government would at once derive a large increase of revenue. In a military point of view, the advantage to Government of good roads would also be very great, by enabling a small number of troops to perform the duties of a larger force, and by the power of rapidly combining resources, whilst politically, manifest benefits would be derived by a Government so bureaucratic in its nature from facility and celerity of communication.

No mere estimate of consequences, however, can be so conclusive as the positive experience furnished to us by the results of public works, wherever such have been already completed by Government. It is notorious that every one of the roads, such as they are, which has yet been constructed in this Presidency, has repaid its cost to Government over and over again. A new road was opened not long ago to the port of Comptah at very trifling expense, and in three years the Customs revenue of that port had increased from 5,000 *l.* to nearly 20,000 *l.* The road from Bombay to Poona, only 72 miles in length, is said to give a toll to Government of upwards of 4,000 *l.* per annum.

In Madras and Bengal, canals and works of irrigation have yielded from the moment of their being available almost incredible returns. An instance is cited from the district of Tanjore, where an expenditure of 40,000 rupees led to a permanent increase of revenue of a like amount, having cleared itself in a single year. In every instance, and on every occasion, it has been proved that money judiciously expended by Government for road making, irrigation, or other similar works, has been repaid in a few years, and has then created a new source of permanent revenue.

With such experience, it is matter of surprise that, whilst money has been for some time past so easily obtainable in England, and at such very low rates of interest, no attempt has been made by the East India Company to take advantage of the circumstance, in order to carry out upon a large scale works of public utility which are so much required in this country. In view of large deficiencies of revenue for many years past, and of the events now transpiring in China, which threaten seriously to endanger one of the most important sources of existing Indian revenue (opium), it might have been supposed that the East India Company would have anxiously embraced any available means of improving their financial position; but such has not been the case.

In connexion with these considerations is a question particularly calculated to arrest attention, and it is one to which your petitioners would respectfully invite the careful investigation of your Honourable House,—that, whilst British capital, in obedience to natural laws, is ever restlessly seeking employment as well at home as in almost every other part of the world, apparently much greater inducements have always hitherto failed to attract it to India; with the highest rates of interest for money, capital remains one of the chief necessities of this country. Of this want of confidence in Indian investments many explanations have been offered; but, without entering on any lengthened examination thereof, your petitioners would state their conviction, that greater knowledge of the country, increased confidence in the administration of justice, and a more liberal policy on the part of the East India Company towards European settlers, would go far to remove it.

In conclusion, your petitioners humbly pray your Honourable House, that in any arrangements which may be contemplated for the future administration of this country, due regard may be had to the evils thus set forth, and that sufficient provision may be made for the remedy thereof in the construction and maintenance of necessary roads, bridges, tanks, canals, &c., either by the direct appropriation of a portion of the land revenue in each particular district, or by holding out advantages, privileges and inducements to private enterprise, or by assignments of land, as may, after full consideration, be deemed most desirable, and that greater responsibility to your Honourable House on the part of the Government of India in carrying out these views, and more frequent opportunities of discussing the affairs of India in Parliament be afforded, in such manner as to your Honourable House in its wisdom may seem best for the general welfare of the Empire.

And your petitioners, as in duty bound, will ever pray.

For the Bombay Chamber of Commerce,

*Hamilton B. Gilmour*, Acting Chairman.

30 May 1853.

The Petition of the undersigned Ministers of the Gospel resident in *Calcutta*,

Humbly showeth,

That your petitioners, being members of various Protestant denominations, and most of them having resided several years in India, are deeply interested in the progress of Divine truth in this country, and strongly participate in the conviction, now generally entertained, that the connexion of the Government of India with the Hindoo and Muhammadan religions is both wrong in itself, and an obstacle to that spread of Christianity which your petitioners are aiming to secure.

That your petitioners willingly and thankfully acknowledge that much has been done in recent years to release the Government from its active share in the ceremonies of those religions, and to leave their disciples to maintain them in their own way and from their own resources. They admit with pleasure that many of the most prominent evils which once existed have now been abolished; that oaths are no longer administered in the Company's courts in the names of Hindu idols; that salutes in honour of those idols have been discontinued; that the pilgrim taxes a Gayá, Allahabad, Puri, and Dharwar have been abolished; that in the Presidencies of Madras and Bombay the revenue collectors are no longer active agents in maintaining idol worship; that the temple lands are no longer under their charge; that they have ceased to appoint Brahmans to pray for rain in seasons of drought, to summon villagers to draw the idol cars, to sanction officially with their presence and authority the actual ceremonies of Hinduism, and to present clothes, jewels, and fruit to idols, in the name of the Honourable East India Company.

That your petitioners believe that much still remains to be done before the Government of India shall be finally and fully severed from the religious systems which it has so long sustained. Under the arrangement which was reported to your Honourable House in August 1849, committees of natives or respectable individuals have in numerous cases been substituted for the revenue collectors in the management of the shrines which the Government supported; but in some respects the former direct connexion between those shrines and the Government has only been replaced by an indirect one, calculated to a certain extent to hide the real character of the alliance.

That your petitioners have learned from the Return made by the Government of India to your Honourable House in 1849, that at the present time, and under the arrangement recently adopted, more than 16 lakhs of rupees, or 160,000 *l.*, are annually paid by the Government of India for the support of temples and mosques of Brahmans and Maulavis, of which about seven lakhs are expended in the Bombay Presidency, and eight lakhs in that of Madras.

That while your petitioners admit that to some of these grants the temples referred to have a strong claim (such grants being made in commutation for the revenue of lands still under the charge of Government, and which cannot be surrendered, because their boundaries are unknown), they feel convinced that searching inquiry would prove the claims of others to be more than questionable.

That the fact is well known that on several occasions, when new territories have been annexed by the Government of India, and it has been found that certain voluntary contributions have been customarily made for religious objects by the former authorities, these donations have been continued by the East India Company, under the belief that treaties which guaranteed protection to the rights of the natives of those territories, bound the Government also to perpetuate those gifts; although, being originally voluntary, they are so still, and ought to be withdrawn on account of their injurious tendency.

That in illustration of these remarks, your petitioners can point to the celebrated temple of Parbati at Punah, which was a private temple of the Mahratta Peishwa, and to the College of Brahmans at the same place, which two establishments, with other minor temples in that collectorate, receive an annual gift from the East India Company of more than 10,000 *l.*

That your petitioners have been informed, that a custom formerly existed in the Agra Presidency, by which the Government of India presented dresses of honour to Muhammadan cadis on the occasion of the Eed festival, and that such gifts have been commuted into money payments, and are continued to the present day.

That your petitioners have heard on good authority that another custom has prevailed, by which, when the Governor-general and other high officers of state, in travelling, have approached celebrated native shrines, offerings have been there presented which were paid out of the public purse; and that at Amritsir, Iwala-Mukhi, and Tarantaron, in the Punjab, such offerings have been presented within a recent period.

That your petitioners have never observed any mention of these offerings in the Parliamentary Returns upon the subject of idolatry in India, and are aware of other cases which have in like manner been passed over.

That for a long period a Poojari or Brahman priest was employed, at an annual expense of about 200*l.* (or rupees 2,000), in the salt agency at Hidgelee, whose duty it was continually to worship Lakshmi, the Hindu goddess of Fortune, in the empty salt golahs, in order to secure the Company's trade against loss; that at the opium agency in Behar a special gift was made to the Brahmans to secure good fortune on the sailing of the first opium boats every season towards Calcutta; that in the money advances at the beginning of the opium season, certain payments to Brahmans were regulary included; and that a similar practice existed in the salt agency at Hidgelee.

Appendix, No. 4.

That your petitioners believe that these practices continued for a long period unknown to the heads of the respective departments; that they were never specified in the Parliamentary Returns, being reckoned in the salt and opium agencies as regular current expenses; that these practices were recently brought to light, and then suppressed; and that your petitioners mention them now, because they believe that searching inquiry would probably bring to light other practices of a similar kind.

That, while solemn affirmations have been substituted for the oaths formerly taken by Hindus and Musalmans in the Company's courts, the law which permits this variation from former custom has not yet been extended to the courts established by Her Majesty's charters in India; and that oaths on the Qurán and oaths in the names of Hindu deities continue to be administered in these courts as in former days.

That your petitioners have heard with regret that, notwithstanding the positive orders of the Court of Directors, the Residents at Baroda and Nagpore have, within recent periods, recognised and attended in their official capacity idolatrous festivals celebrated by the Hindu Rajas of those territories; and that in the latter case such attendance was doubly painful from the fact that in 1847 the acting Resident at Nagpore, Captain Ramsay, compelled the missionaries to give up to the Raja a young convert who had applied to them for baptism, on the ground that, under the Nagpore treaty with the East India Company, he could not protect the Raja's discontented subjects; and your petitioners remind your Honourable House that this view of the obligations of the Government of this country was formally sanctioned by the Government of India.

That your petitioners believe that in the Madrissa College in Calcutta, and in various Sanskrit colleges endowed by Government, the authoritative precepts, doctrines, and ceremonies of the Hindue and Muhammadan religions are taught at the expense of the Government; that the explanations and reasons that have been offered respecting such an anomalous proceeding are insufficient to defend it; and that, in the case of these colleges, one of the most offensive and direct forms of the Government connexion with false religions exists, notwithstanding the expressed wishes of the Court of Directors and of your Honourable House, intact to the present time. Your petitioners are aware of the value of these colleges as philological institutions, promoting the cultivation of the ancient and modern languages of India, and it is not, therefore, to this use of them that the objections above made have referred.

That your petitioners have reason to believe that, by a despatch to the Governor-general in 1847, the Court of Directors prohibited their public servants from taking part in missionary undertakings, and thereby conveyed to many minds the impression that they would view with disfavour all who should not see it to be their duty to be entirely neutral in the great contest of Christianity in this country; and that your petitioners consider such a prohibition, in contrast to the Court's own alliance with false religions, with feelings of surprise and sorrow.

Further, that in respect to one of the great obstacles to that full and complete disconnexion of the Government of India from the Hindu and Muhammadan religions for which they pray, your petitioners would draw the special attention of your Honourable House to the regulations of the Indian Government respecting endowments for the support of those religions. That by Regulation XIX. of 1810, in Bengal, and Regulation VII. of 1817, in the Presidency of Madras, such endowments are recognised as pious and beneficial, the care of them is vested in the Board of Revenue as an important duty of Government, and questions connected with them have hitherto been placed, not under the jurisdiction of the ordinary civil courts, but under the officers of those Boards. That your petitioners consider that several weighty reasons may be urged against those Regulations, inasmuch as they constitute the Government the trustee of such endowments, and treat them as if they were matters of great benefit to the society, and of pecuniary interest to the revenue authorities; inasmuch also, as to enforce them fully would bring the Government into more intimate connexion with those religions than they have ever yet held; and chiefly because they now stand in the way of those very arrangements which the Government of India has recently been making for disconnecting itself altogether from those endowments. In the Madras Presidency, for instance, the collectors have been forbidden to interfere in the management of mosques and temples; yet the regulation which commands them to interfere still continues on the statute book; while, at the same time, should breaches of trust in their management occur, the civil courts refuse to take them into consideration, because that regulation is unrepealed. That this anomalous state of things was brought to the notice of the Supreme Government of India by the Government of Madras several years ago, and that they have provided no new regulations to meet the difficulty.

That your petitioners feel the need of a searching inquiry into all these subjects. They fear that, while public attention has been specially directed to the Temple of Jagannath, and to the donation which it annually receives, other matters, not less important, have continued almost unnoticed, although they have the authority of one of the members of the Supreme Council in India (Sir H. Maddock, in his published Minute of 1844) for saying that "the Temple of Jagannath is only one of innumerable Hindu temples receiving endowments from the Government of India."

That your petitioners hailed with lively gratitude the draft of an Act which the Supreme Council of India published in the "Calcutta Gazette" two years ago for the final severance of Government from the Temple of Jagannath; and that your petitioners hoped that a measure so wise and just, demanded alike by sound policy, public justice, and Christian principle, would speedily be passed into a law; but that now they fear that the views and intentions of the Government of India have changed, and that the passing of this Act is extremely uncertain.

Your petitioners, therefore, without dwelling on the very solemn subject of the evils of this connexion between a Christian Government and the shrines of false religions, respectfully pray your Honourable House to take into consideration such further measures as may be required for completing the entire severance of the Government of India from the Hindu and Muhammadan religions; to institute a searching investigation into the allegations of this petition; and to have laid upon the table of your Honourable House a copy of the despatch of 1847 above referred to, with a statement of its origin and intended aim.

Your petitioners especially pray that your Honourable House will be pleased to call for a complete, distinct and detailed statement of every grant now directly or indirectly paid to the above religions in every district and province of the continent of India under English rule; to institute a rigid scrutiny into the ground and title upon which each one of these grants is claimed, whether it be to mosques or temples, to Brahmans or Maulavis, to idolatrous ceremonies, or the education of the young in the authoritative Shastrus of those religions; and to cause every revenue official in India to report minutely on every fact that brings the Government into any connexion whatsoever with Muhammadanism or Hinduism in the district under his charge. They pray also that your Honourable House will direct the Government of India to repeal the two Regulations which your petitioners have referred to, and to enact in their stead a regulation applicable to all the Presidencies of India, by which the endowments of the Hindu and Muhammadan religions shall, like all other trusts, be placed under the jurisdiction of the civil courts.

And lastly, your petitioners will ever pray that the spirit of wisdom and of justice may be abundantly granted to your Honourable House by that great and gracious God who has said that "righteousness exalteth a nation, but sin is a reproach to any people."

*G. Mundy*, London Missionary Society.
*John W. Yule*, Scottish Ladies' Association.
*A. Leslie*, Baptist Missionary Society.
&c. &c. &c.

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THE humble Petition of the undersigned Protestant Missionaries now resident in *Calcutta*,

Humbly showeth,

THAT your petitioners are most earnestly desirous to secure the attention of your Honourable House to the annual grant made by the East India Company to the well known Temple of Juggernauth, at Puri, in Orissa.

That in the month of May 1850, the following Memorial on this subject was transmitted through the Secretary to the Government of Bengal to the Court of Directors of the East India Company:—

"To the Honourable the Court of Directors of the East India Company.—The respectful Memorial of various Protestant Missionaries labouring in *Bengal* and *Orissa*,

"Showeth,

"That your memorialists, being missionaries belonging to various Protestant denominations, and having laboured (most of them) many years in India, have had special and frequent opportunities of knowing that the annual pecuniary grant from the Government Treasury to the Temple of Juggernauth perpetuates, and in no ordinary degree encourages, the vilest characteristics of Hindoo idolatory as notoriously connected with that shrine.

"Your memorialists, with deep pain and sorrow, beg to direct the attention of your Honourable Court to the pernicious effect of the Government donation in impeding and too frequently rendering unavailing their endeavours to rescue the people of these provinces from the curse of idolatry, and to bring them under the benign influence of the pure and holy religion of Christ. The great masses of unhappy men and women, gathered from all parts of India round the shrine, believe not only that the British Government acknowledges the divinity of Juggernauth, but that it is most anxious that the worship of that idol should be celebrated on a magnificent scale: and the priests and pandahs connected with the temple, who fatten on the misery and credulity of the pilgrims, do everything in their power to strengthen them in their conviction; they rebuke the missionaries publicly, and represent them to the people as factious opponents to the Government, and they triumphantly appeal to its annual pecuniary donation as an unanswerable proof that it approves of their superstition, and desires that idolatry should be maintained as the religion of the land. Your memorialists, therefore, cannot but express their deep-felt regret that the Government of this country, by its support of the Temple of Juggernauth, should thus virtually throw the weight of its influence into the scale of idolatry, and thereby, without intending it, impede the progress of the Gospel of peace and love.

"Your memorialists would further respectively remind your Honourable Court that not a few of the vast numbers of pilgrims who flock to Juggernauth-Poree, are drawn thither, in a great measure, by the celebrity which the annual Government grant confers on that shrine, a distinction which it alone enjoys, and which is the boast and one of the strongest arguments of the pilgrim-hunters, a body of men whose business it is to traverse the country in all directions for the purpose of enticing persons to undertake the pilgrimage. This is a fact which, considering the magnitude of the evils, physical as well as moral, directly flowing from this pilgrimage, can never be sufficiently deplored. Indeed, the misery, suffering and vice witnessed on these occasions can scarcely be exaggerated. The pilgrims, during their sojourn at Poree, are made to believe that it is an indispensable part of their religious duty to live upon the food prepared in the temple, from whence it can only be obtained at exorbitant rates, and of the coarsest and most unwholsome description. On the road tens of thousands sleep night after night on the bare mud, and have no shelter from the rain, which frequently falls in torrents. Exposure, privation, and fatigue necessarily induce disease, and the mortality is fearful. The number of pilgrims annually resorting to the shrine is immense; at the Ruth festival alone, which attracts scarcely one-third of the whole, it varies from 80,000 to 200,000, and it is supposed, with too much reason, that nearly one-tenth annually perish, causing the outskirts of Poree, and the roads for miles around, to resemble a vast Golgotha. The brutal callousness of the priests, and of the people generally, who seem utterly regardless of the sufferings and dying agonies of the pilgrims, is not the least revolting part of this tragedy. Certain of your memorialists have witnessed these things till their hearts grew sick within them, and have seen with their own eyes scenes of demoralization, wretchedness and woe, which baffle description. Your memorialists acknowledge with thankfulness and delight your wise and merciful abolition of the rite of Suttee; but, while Suttee numbered its hundreds, Juggernauth, in a more protracted form, slays his thousands of human victims. It is, moreover, deserving of notice, that the pilgrims suffering from disease carry it to their homes and to other localities; and, accordingly, along the whole line of march the cholera nearly every year follows in their train, ravaging the villages on each side of the road, radiating far into the country, and sweeping away thousands of its useful population.

"Your memorialists beg also, with all deference, to call the notice of your Honourable Court to the apparent inconsistency of endowing at one and the same time schools and colleges for the intellectual and moral improvement of the people and a large idolatrous establishment, which tends to perpetuate their intellectual and moral debasement. Intelligent natives are utterly at a loss to understand the meaning of a policy so ambiguous.

"Your memorialists, as servants of the living God, would further respectfully, but most earnestly, remind your Honourable Court that idolatory is not only a curse to mankind and a bar to all true national and social improvement, but that any approval, sanction or countenance lent to it, directly or indirectly, is represented in the Word of God as a grievous offence against the Majesty of Heaven. Your memorialists therefore entertain the hope that, looking at the evident and inherent wrong of a Christian Government's connexion with idolatry in any form, as well as at the fearful amount of vice, suffering and loss of life which springs from pilgrimage to the shrine of Juggernauth in particular, your Honourable Court will be induced to check these great evils as far as they are under your control, by discontinuing altogether a support so inconsistent with reason, humanity, and religion, and which contributes in no slight degree to the misery, temporal and eternal, of the people whom Providence has entrusted to your charge, and whose welfare your Honourable Court is bound by every means in your power to promote.

"And your memorialists are the more sanguine that their representations will meet with the favourable consideration of your Honourable Court, from the fact that it has been ascertained, after a careful investigation by the most competent authorities in your own services, that Government is not in any way pledged to continue either the support in question, or any support; and, furthermore, that it is considered by the same authorities perfectly feasible to leave the shrine of Juggernauth to be supported by its own votaries, as is the case with every other idol temple in the provinces."

That the foregoing memorial was signed by 37 Protestant missionaries resident in Bengal and Orissa.

That, in the course of last year, your petitioners entertained sanguine hopes that their much desired object was about to be secured, and that an Act on the subject would speedily be passed by the Legislative Council in India; but, hearing that some doubts had arisen respecting the equity of such a measure, the following memorial from your petitioners and others was transmitted to the Most Noble the Governor-General of India in Council:—

"To the Most Noble the Marquis of *Dalhousie*, Governor-General of India in Council. —The Memorial of the undersigned Christian Ministers and Missionaries in *Calcutta*,

"Respectfully showeth,

"That, in May 1851, your memorialists observed, with much pleasure, in the "Calcutta Government Gazette," the draft of an Act for separating entirely the Government of India from the Temple of Juggernath, at Puri, by withdrawing the donation annually paid by it to that shrine. Believing that such a separation will greatly promote the interests of morality and religion by removing a serious evil which has existed for many years, and anxious therefore to see such a measure passed into law, your memorialists beg leave to call the attention of your Lordship in Council to the subject of which it treats, especially in reference to some difficulties which the advocates of the temple have opposed to its enactment.

"That your memorialists derive much pleasure from the fact that, after an ample discussion of the temple's claims by the highest officers of Government, it appears to be irrefragably proved that no pledge binds the Government to continue the present donation as a gift for which it has received no equivalent. Your memorialist apprehend that the only question which now remains for decision is the simple question of account, whether the temple is entitled to any compensation for any of its endowments that have at any time passed into the hands of the Government? On this point your memorialists beg permission to solicit the attention of your Lordship in Council to the accompanying copy of a pamphlet, entitled 'The Rights of Jagannath,' reprinted from the July number of the 'Calcutta Christian Observer;' and, in further reference to this point, to lay before you Lordship in Council the following considerations:

"It is known to your Lordship that, on the conquest of Orissà by the British forces, the Temple of Jagannath, at Puri, possessed an income of its own, derived from an estate in land; from certain kunjahs or assignments on the revenues of various districts, forts and villages; from a poll-tax, a tax on trades, and a tax on intestate property; from the sale of 'holy food,' and from the fees and offerings presented at the shrine; and that this income, after careful investigation by the collector of Cuttack in 1807, was declared to be of the annual value of sicca rupees, 30,884, or Company's rupees 32,814. The whole of these sources of income having then been appropriated by Government, their equivalent was paid annually out of the proceeds of the pilgrim tax. On the abolition of that tax by Act X. of 1840, the Government resolved to restore such of the endowments as could be restored, and to make up by a special annual donation the deficiency between the income derived from them, and that which the temple possessed in 1807. The full ancient income of the temple being thus provided for, the superintendent and priests of the temple were forbidden to impose or levy any tax or fee on the pilgrims. In pursuance of this arrangement certain payments were made to the superintendent of the temple by the Government of India down to 1845, when, a more careful calculation having been made of the required deficiency, the amount was estimated at rupees 23,321.

"Your memorialists, however, observe that this calculation was based on the estimate of Mr. Græme, which was rejected as incorrect by Lord Minto, and not upon the complete and detailed statement of Mr. Webb, in 1807, which your memorialists submit is the only accurate and authentic record on which estimates can be framed. Mr. Græme's return showed the temple's income to be rupees 47,877 annually, while Mr. Webb reckoned it only at rupees 32,814. When, therefore, the Government of India, in 1845, calculated the compensation due to Jagannath on the basis of Mr. Græme's estimate, it assumed that its annual income had been more by 15,000 rupees than Mr. Webb's report proved it to be; and compensation having been calculated and paid ever since 1845 on this erroneous basis, an excessive payment to the extent of rupees 90,000, in six years, has since been made by the Government to the temple. But this is not the only excess that has to be set off against the temple's present claims; for, in fact, the annual payments from 1840 to 1845 were still larger than 23,321 rupees, and make up the aggregate excess of payments in the last 12 years to the sum of rupees 234,000.

"With respect to the ancient endowments or sources of income, some were restored by the Government, as already stated, after the Act of 1840, but some minor ones, which could not be accurately ascertained, were incapable of being restored. The taxes which have been mentioned, from which the temple, previously to 1807, had derived an income, had long prior to 1840 been abolished; and your memorialists submit that for these the temple was entitled to no compensation whatever. Your memorialists apprehend that gifts charged on special taxes (as these gifts were by the old Mahratta Government) can never bar the right of a government to relieve the people of those taxes, and can only be claimed so long as the taxes on which they are charged are continued. The more important sources of income which the Government had assumed, and which in 1840 they restored to the temple, were the landed estate, and the right to sell 'holy food,' roths, and cloths. From these alone the income of the temple has been ascertained to amount at the present time to rupees 22,000, leaving only rupees 10,814 to make up the entire income of 32,814 rupees, which was reported by Mr. Webb in 1807. But your memorialists have already shown that the temple has received rupees 234,000, in excess of its rights since 1840, and this sum alone would be a full and indeed an excessive compensation for an annual payment of rupees 10,814, even if such annual payment were justly claimable; and had not been, as your memorialists now proceed to show that it has been, otherwise provided for already.

"On this point, your memorialists submit to your Lordship in Council that the item in the old sources of income, which is called Dhwaja Pandika, is deserving of special attention. It is one of those which have been restored to the temple, and consists in the right to receive the voluntary offerings presented at the shrines by the devotees. In the official statements this item is reckoned at a very small sum (not more than rupees 667. 12. 3.), and your Memorialists acknowledge that there must have been great difficulty in obtaining officially anything like a complete and satisfactory statement on a subject of this kind. But your memorialists have good reason to believe, for the reasons stated in the accompanying pamphlet, that the actual receipts from voluntary offerings at the temple should be reckoned at a far larger sum. It is the conviction of your memorialists that their average annual value cannot be less, and on strict inquiry would be found to be more, than the sum of rupees 10,814 above mentioned, or in other words, that these offerings, with the sum of 22,000 derived from the other restored endowments, exceed the entire income of rupees 32,814, which the temple possessed in 1807; that is the whole sum of which the Government then deprived it, and for which alone the Government ever was in any way bound to provide an equivalent. If it be said that these voluntary offerings to the shrine were always received by the people of the temple, and were additions to the Government allowance,

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allowance, your memorialists reply that they were all along included among the endowments under the title of Dhwaja Pandika, and that for the priests to have appropriated this item to themselves would have been a fraud upon the Government; for the Government expected, and under the terms of its agreement with the keepers of the temple was entitled, to receive the entire income of the shrine, for which it became bound in return out of the endowments (supplemented by the pilgrim tax), to defray the whole expenses of the temple on a scale specially fixed and assented to by the priests themselves.

"Whether therefore your memorialists look at the excessive money payments made by the Government during the last 12 years, or at the large income which the temple must derive from the restored endowments, including the Dhwaja Pandika, they cannot resist the conclusion that the temple has received more compensation already than was strictly due to it; and that, on every ground of reason, justice and equity, the Government is wholly absolved from all obligation to continue its donation for a moment longer, or to make any compensation whatever, if they pass the Act to sanction its immediate withdrawment.

"But, further, your memorialists beg leave to observe that whilst the draft Act, No. X. of 1840, prohibited the superintendent of the temple from levying any tax or fee from the pilgrims (in lieu of the pilgrim-tax which that Act abolished), the draft Act of last year contemplates a removal of that prohibition, and thus will restore to the temple the only remaining item of its old sources of income. The result of the passing of this Act, and the removal of this prohibition, your memorialists believe will be a large additional income to the temple. They are not prepared to express an opinion on the exact amount of this addition; but as the number of pilgrims to Jagannath cannot be estimated at less than 120,000 annually, even the trifling charge of four annas a head would realize an income of 30,000 rupees a year, in addition to the rest of its income, which your memorialists submit that they have already shown to be more than equal to its entire income in 1807.

"Your memorialists further show unto your Lordship in Council, that they forwarded a memorial against the donation to Jagannath to the Honourable Court of Directors in the year 1850, and therein expressed their deep and solemn convictions respecting the fearful misery, and the awful aggregate of moral evil, that had resulted from the connexion of the Government of India with that famous temple. These convictions they retain now in all their force; but as their object at present is to deal with the claims of the temple, not on the grounds of morality, benevolence and religion, nor even on the grounds of public policy, but on those only of simple arithmetical account, they abstain from dwelling on any other considerations. They conclude with the humble request and the earnest hope that your Lordship in Council will now, by passing the draft Act of 1851, finally terminate the connexion of Government with the temple of Jagannath, and leave it to be sustained by its own votaries till the time (which your memorialists pray may not be distant in India) when the idols shall be banished from the earth, and the true Lord of the universe, whose right it is to reign, shall establish His peaceful kingdom throughout the world.

"And to that gracious King of Kings your memorialists commend your Lordship in Council, with earnest desires for His blessing on your government."

That your petitioners have not received any official reply to this memorial, and now lament to say, that they greatly fear that the Government of India is not disposed to withdraw the grant which your petitioners so much deplore.

That your petitioners earnestly pray that your Honourable House will consider the statements and arguments in these two memorials, and will without delay take steps to sever the connexion between the Government of India and the blood-stained shrine of Juggurnath.

And your petitioners will ever pray.

*W. S. Mackay,*
Missionary of the Free Church of Scotland.

*A. F. Laervix,*
London Missionary Society.

*John Milne,*
Minister of the Free Church, Calcutta,
&c., &c., &c.

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The Petition of the undersigned East Indians, Inhabitants of *Calcutta*, and the Provinces subject to the Presidency of *Fort William*, in *Bengal*,

Humbly showeth,

THAT your petitioners are of the class called East Indians, being persons of mixed European and Asiatic parentage, and their offspring by intermarriages. A petition from the same class was presented to your Honourable House in the year 1830, in anticipation of the Parliamentary investigations into the affairs of India which were expected on the expiration of the Act* by which the East India Company then held the possession and government of the British territories in India.

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* 53 Geo. 3, c. 155, "An Act for continuing in the East India Company for a further term the possession of the British Territories in India," &c.

2. That their petition of 1830 set forth in detail divers disabilities and grievances under which they were labouring, and showed that they were deprived of certain legal rights and privileges to which they were entitled as the descendants of Englishmen and as Christians, whereby they were placed as a body, although subjects of the British Crown, to which alone they recognise their allegiance to be due, in a position of social and political degradation.

3. That the Act* passed in the year 1833, for continuing the government of the British territories in India in the East India Company, contained provisions designed and calculated to remove the disabilities of which the East Indians complained; but the just and humane intentions of the British Parliament have been in a great measure frustrated by the provisions in question of the Act of 1833 being wholly or partially disregarded in practice; and thus several, and the most serious, of the grievances which formed the subject of representation 20 years ago, to this day remain unredressed.

4. That the Act of 1853 provided for the formation of a Indian Law Commission, with a view to the enactment of such laws as may be applicable in common to all classes of the inhabitants of the said territories. The Law Commissioners, in a letter addressed to the Governor-general in Council, dated the 3d October 1840, made the remarkable declaration that, "the Christian subjects of the British Crown and of other nations coming into British India, not being Mahomedans, are, independently of all statutes snd treaties, exempt from the operation of the Hindoo and Mahomedan laws;" but, notwithstanding this strongly expressed opinion of the Law Commissioners, and although practical relief was proposed by them in a draft Act called the Lex Loci Act, a body of laws applicable in common to all classes of the inhabitants, has not been passed; and your petitioners continue at the present time to be excluded, in a greater or less degree, from a community of legal rights with their British-born fellow subjects, and of legal privileges with the natives. The Englishman claims and enjoys the protection and immunities of the law of England, the Hindoo has the benefit of the Hindoo law, and the Mahomedan of the laws of Mahomed; but your petitioners, though Christians, assimilated in education, habits and opinions to Europeans, are still entirely destitute of all rule of civil law, and a large proportion of them still liable, out of the local jurisdiction of the Crown courts, to be dealt with according to the degrading institutions of the Koran.

5. That another grievance from which your petitioners suffer, and which formed a subject of complaint in the East Indians' Petition of 1830, is their exclusion from superior covenanted offices in the service of the East India Company. The Act of 1833 contemplated the removal of this unjust exclusion, and declared "that no native of the said territories, nor any natural born subject of his Majesty, resident therein, shall, by reason only of his religion, place of birth, descent, colour, or any of them, be disabled from holding any place, office, or employment under the said Company;" but this wise and just principle laid down by the British Legislature for the most part remains a dead letter as respects your petitioners, because no adequate provision has been made for working it out. Superior offices held by members of the covenanted service are practically inaccessible to persons of your petitioners' class. They are kept down in a perpetual state of official subordination from which they cannot emerge, as under the existing system no amount of merit, nor any length of faithful service, or ability and experience in office, can avail. A gulph divides the subordinate from the dominant class, which the former is not allowed to pass. In many cases experience and efficiency must submit to be ruled by a covenanted superior possessing no previous knowledge or experience, while individuals of the lower branch of the public service, even when filling the highest posts attainable by them, and after a lifetime of servitude, are less liberally remunerated than covenanted officers at the very commencement of their career. The natural consequence of this state of things is, that it not only directly tends to check honourable ambition, and discourage and degrade such of their number as belong to the Government service, but likewise operates most injuriously in regard to the moral and social position of others not so employed, and who are independent of the service of the State, by identifying them with a class virtually held in a state of degradation, and branded with permanent disqualification and proscription.

6. That your petitioners, while subject to all the disqualifications under which the natives labour, are denied some of the advantages which have been extended to the latter. The educational arrangements of the State made of late years for the benefit of natives totally ignore the existence of the East Indian body, who, as a class, owe their being to the establishment of British supremacy in the east, and whose home is India. Colleges and schools have been provided for the education of Hindoos and Mahomedans respectively, but not for the Christian portion of the population. Even in the single public institution, the Medical College, the benefits of which Christians share with Hindoos and Mahomedans, an invidious distinction is observed, by which stipendiary studentships are open to natives alone. The advantages of an institution of the nature of a national university your petitioners, in common with the natives, do not possess; but your petitioners desire to record their opinion

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* 3 & 4 Will. 4, c. 85, "An Act for effecting an Arrangement with the East India Company, and for the better Government of His Majesty's Indian Territories, till the 30th day of April 1854."

of the incalculable good that would flow to all classes of the Indian community were such an institution organised on an efficient scale.

7. That the grievances and wants above glanced at being embraced in the petition of the British and other Christian inhabitants of these provinces, which has already been presented to Parliament, your petitioners abstained from a second time bringing their case distinctly to the notice of your Honourable House. In consequence, however, of misrepresentations, highly injurious to the entire body of East Indians, contained in certain evidence, more particularly that of Mr. W. W. Bird, given before the Committee of the House of Lords on Indian affairs, your petitioners, debarred as they are from the opportunity of submitting counter evidence, are induced to solicit the attention of your Honourable House, with the special object of furnishing an explanation on the basis of well-authenticated facts, such as they hope will destroy the effect of those misrepresentations.

8. That the misrepresentations which your petitioners desire to correct are mostly vague, general, intangible, and not easily reducible to distinct and definite propositions; but they have all one common tendency, to disparage your petitioners' class, and depict them to your Honourable House as deserving of no consideration. Your petitioners will confine their explanation to only a few of the most explicit of those hostile statements.

9. That it is not true that the number of the East Indians is decreasing; on the contrary, there is every reason to believe it has more than doubled in the course of the last 30 years. The number has not only progressively increased according to the natural laws of population, but the growth of the East Indians, as a class, is accelerated by the annual influx of Europeans to this country, either belonging to the army, or as adventurers, many of whom form matrimonial alliances with East Indian females, so that the class of East Indians is in this way constantly receiving accessions to its numbers. The state of things in India is unfavourable to all statistical inquiry and information, and your petitioners regret they have it not in their power to obtain a return of the actual number of which their class is composed. On the other hand, however, your petitioners are not aware of any assignable cause why, while every other community is on the increase, the East Indians alone should be declining in number, and they confidently affirm that no person of any intelligence or local experience in this country believes that such is really the case.

10. That it is not correct that the East Indians are chiefly employed in the offices of Government as mere writers and copyists. Persons of their class are filling every grade of office open to them under Government, with advantage to the State and credit to themselves, whether as uncovenanted judges, magistrates, collectors, or superintendents, and heads of offices, &c. In every profession, trade and calling, in every honest and honourable pursuit, East Indians are to be found; as clergymen and missionaries, medical practitioners, lawyers, advocates, mariners, engineers, surveyors and artists, schoolmasters, apothecaries, merchants, artizans, manufacturers, shopkeepers, agriculturists, printers, musicians, accountants and clerks. When employed on account of others, whether the Government or private companies, private firms, or private individuals, they have by their intelligence, ability, honesty and industry, generally gained the commendation and confidence of their employers; while those following independent professions, trades or other callings, have, by their energy and assiduity, secured for themselves a fair measure of success. Although persons of your petitioners' class did, 20 and 30 years ago, find extensive employment in Government offices, the increase of their numbers and the advance made by the natives in English education, as well as the free access to this country now allowed to Europeans, have conspired to disperse East Indians over all the various walks of life accessible to them; and it is a fact, which they desire specially to bring to the notice of your Honourable House, that notwithstanding the competition both of European and native, and in spite of every disadvantage and disqualification under which they are placed, persons of your petitioners' class still maintain a position of respectability and a character for intelligence and usefulness, a fact which is generally admitted by those who, knowing them well, are best qualified to form an opinion on the subject.

11. That in the injurious evidence in question your petitioners have been taunted with the statement that few of their number have been very eminent; but your petitioners submit that it is given to very few persons of any class of men whatever, however high their privileges or advantages, to be very eminent. Individuals are born to hold eminent positions, or are made eminent by circumstances, or earn eminence for themselves by their talents and exertions; but whole classes and communities, comprising every conceivable degree of education and social gradation, are never very eminent, or the contrary, in the mass, and the East Indian body certainly form no exception to the universal rule. Nor is the attainment of a lofty eminence necessary to entitle your petitioners, or any class, to be protected from unjust exclusions, disqualifications, and grievances such as the East Indians suffer from. But a constrained admission contained in the evidence itself would go to show that some of your petitioners' class have reached eminence; while your petitioners confidently make the statement that, notwithstanding the legal disabilities of their position and the prejudicial effects of the prescription inflicted upon the entire body under the present system of government, did the scope and limits of a petition admit of it, your petitioners might adduce numerous examples to show that East Indians have, in past times, as in recent years, achieved eminence in the various pursuits of life in which they have embarked.

12. That it is incorrect that the East Indians are not respected either by the natives or the Europeans, generally speaking. Generally speaking, the reverse is the case. The members of the covenanted services, indeed, evince small consideration or respect for either East Indians or natives, or even for Europeans, out of the pale of those services. But an East Indian, on the same footing, and possessing the same authority with a European, is not less respected by the natives than is the European; while, on the other hand, whenever Europeans and East Indians are brought together in society on terms of equality, they mutually treat each other with cordiality and respect. The petition of the British and other Christian inhabitants of Calcutta and the provinces was originated and signed by, as it embodied the united representations of, both Europeans and East Indians, a fact which may serve to show the cordiality that in general subsists between the two classes. An East Indian in any office, profession, trade, or business is not less respected than a European in the same position; an East Indian who is a minister of the Gospel or a missionary does not command less respect than is ordinarily paid to the cloth; an East Indian physician does not in a less degree enjoy the confidence and respect of his patients, whether European or native; an East Indian as a legal practitioner is not less trusted or respected by his clients; East Indians, as uncovenanted judges, deputy collectors, heads of offices, &c., receive a due amount of respect from both European and native; an East Indian superior has not less deference shown to him by his European or native subordinate; East Indian masters do not command less obedience from their native workmen or domestic servants. Thus, in all the various relations of life, the fact receives abundant and constant exemplification that East Indians, as such, do not experience the want of respect from either Europeans or natives spoken of in the disparaging evidence laid before your Honourable House.

13. That it is not true that East Indians are not to be depended upon, still less that as a class they are inferior in personal character to an equal number of any other class. The facts and the circumstances already set forth for the consideration of your Honourable House render any arguments on this point superfluous. But were it otherwise, were the class to which your petitioners belong sunk in the degradation of immorality and crime, and did they figure prominently in the annals of the police of the country, it might, in a great measure, be ascribed to the situation in which they have been placed by the Government, and should rather act as an inducement for ameliorating their condition by the abolition of class distinctions than furnish an apology for perpetuating a proscriptive policy.

14. That your petitioners, having thus brought to the notice of your Honourable House the points which they, as a class, feel to be grievances caused by the existing state of the law and the administration of the country, and which they are prepared to support by evidence whenever required, in correction of the imperfect, erroneous, and highly injurious information laid before Parliament; and adverting to the utter hopelessness of their long-standing grievances being redressed, except by the special interposition of your Honourable House on their behalf, pray for such relief in the matter as to your Honourable House may seem just and adequate. In particular they pray that your Honourable House will be pleased to devise measures for removing the disabilities of your petitioners' legal position, and for giving practical effect to the wise and liberal provision of Act 3 & 4 Will. 4, c. 85, that no disability to hold any office shall attach to the class of Her Majesty's subjects to which your petitioners belong, a provision that has heretofore been rendered nugatory by the mode in which patronage is exercised under the existing system.

And your petitioners, as in duty bound, shall ever pray,

*A. Imlach.*
*John T. D. Cameron*, L.R.C.P., Head Master.
*H. C. Smith.*
&c. &c. &c.

## Appendix, No. 5.

Appendix, No. 5.

MEMORIAL from Mr. *Fred. Corbyn*, and others, to the Court of Directors, complaining of their Position, and soliciting its Improvement.

To the Honourable the Court of Directors of the East India Company.

The respectful Memorial of Mr. *Fred. Corbyn*, Superintending Surgeon.

Your memorialist begs most respectfully to bring before the notice of your Honourable Court certain grievances under which he labours, in common with his fellow servants on the Bengal Medical Establishment, and which he feels assured will meet with the same gracious consideration which is ever shown to the respectful and reasonable representations of all classes of your servants.

1st. The slow rate of promotion which has for several years past retarded the prospects of the members of the Bengal Medical Establishment can hardly have escaped the notice of your Honourable Court. The senior superintending surgeon entered your service in 1807,

Appendix, No. 5.

1807, the senior surgeon in 1815, and the senior assistant surgeon in 1830; and according to ordinary calculation, as the department is now constituted, the junior medical officers who are now entering your service have little prospect of promotion under 17 or 18 years. Nor do emoluments compensate for retarded advancement, as the allowances of assistant surgeon in charge of a regiment are inferior to those of a regimental staff officer; while the emoluments of a surgeon of the line hardly rise to the lowest class of army staff appointments, or the higher grades of uncovenanted servants. In the military branch of your service the proportion of field officers to those of the inferior rank is one to eight. In your medical service it is one to 23. On attaining the rank of captain the military officer looks towards the next step with something like a certainty of enjoying both increase of rank, emoluments, and command, and thus his professional zeal is kept alive; while the surgeon is often doomed to feel that with the attainment of that grade his hopes of professional advancement are closed, as the prospect of reaching the rank of superintending surgeon implies a duration of service almost beyond the calculation of prudence in such a climate as India. The senior surgeon has held his present rank since 1826.

2d. Your memorialist would respectfully remark that the disproportion between the grades in the medical establishment of your Honourable Company operates unfavourably on the efficiency of the service as a public department. There are at present, in your Bengal Presidency, 11 superintending surgeons, whose duties include a range of territory extending from the eastern frontiers of Assam to Lahore; while so situated, it is sufficiently evident that supervision must in a great measure be but nominal, and that either in seasons of severe sickness, or during the existence of hostilities, medical arrangements must be imperfect, from the want of efficient controlling and directing authority; and in proof of what is now advanced, your memorialist would, with all respect, appeal to recent events. The armies of Affghanistan, which took the field in 1842 under the command of Generals Pollock and Nott, were separated by a country through which there was little or no communication, yet there was only one superintending surgeon for the whole force. The troops under the command of Sir W. Nott were frequently engaged with the enemy, and accompanied by a numerous body of sick and wounded, yet were without any head to the medical department, field hospital, or supply of medical stores, till their junction with the army of Sir G. Pollock, at Kabul. The armies which entered the Gwalior territory in December 1843, though acting on two distinct and distant lines of country, had but one superintending surgeon, one very imperfectly organised field hospital, and no depôt of medical stores. The force under Sir J. Grey was without a superintending surgeon or field hospital, or any organised medical depôt; and in the late campaign against the Sikhs, one superintending surgeon was deemed sufficient to superintend and control the medical arrangements for an army of 40,000 strong, occupying a frontier line of upwards of 200 miles; with a larger proportion of wounded than was ever before known in our previous experience of Indian warfare. The division commanded by Sir H. Smith was twice engaged with the enemy, yet was without any immediate medical supervision; and it was only after the battle of Alleewall that the depôt hospital was formed at the post of Loodianah. During the period that Upper Scinde was occupied by the Bengal troops, a period of unprecedented sickness and mortality, the duty of medical supervision was entrusted to the superintending surgeon at Umballah, whose position rendered his actual superintendence null and void. At the present moment a superintending surgeon at Lahore includes within his division the army occupying that important position, the Jullundur Doab, and the stations on the banks of the Sutledge, including a force of upwards of 30,000 fighting men, who are liable to be called on for active service at the shortest notice.

When an Indian army takes the field it is divided into divisions and brigades, each with an efficient staff, through whom the duty of supervision is effectually carried on; while in the medical department the whole control is vested in one officer, instead of the labour being divided among several superintending surgeons, in number proportioned to the strength of the force. Your memorialist would in the most respectful manner suggest, that were an intermediate grade introduced into your service, between the rank of surgeon and superintending surgeon, by whom the duty of supervision might be shared both in quarters and in the field, the evil now brought to your Honourable Court's notice would be effectually removed, and the prospects of your medical servants would be materially benefited.

3d. Your memorialist would also beg further to draw the attention of your Honourable Court, in the most respectful manner, to the deficiency of executive medical officers, which has ever been felt on the assembly of large armies within the bounds, or on the frontiers of the Bengal Presidency. During the more recent campaigns, it has been found necessary to strip civil stations of their European medical officers, to leave outposts and detachments under the charge of native doctors, and even to deprive the Presidency of a portion of its medical attendants, in order that the wants of the army in the field might be supplied. Native regiments mustering 1,000 strong, almost invariably proceed on field service with only a single medical officer, and during the campaigns of Gwalior and Lahore, it was not until after the field hospitals were crowded with wounded that a single assistant surgeon was placed under the orders of the field surgeon; and in order that aid might be afforded to the sufferers, it was found necessary, on both these occasions, to deprive regiments of their regular hospital establishments, which were thus for weeks, and even months, rendered non-efficient. These considerations, it is humbly hoped, may induce your Honourable body to grant, not only such increase in the higher grades of your medical department as may render superintendence effectual to the benefit of your army, but so to increase the grades of surgeon and assistant surgeon as shall secure to all classes in your service the benefits of full and regular medical aid.

4th. Your memorialist would also, with due deference, call the attention of your Honourable Court to the heavy pecuniary loss which your medical servants suffer when compelled by sickness, or other causes, to relinquish for a period their professional duties. By the medical regulations of 1831, relative to allowances, a staff salary was granted for medical duties in lieu of the former existing scale. In all other departments of your service, whether regimental or general staff, sickness or absence only subjects the officer to the loss of a moiety of his salary; but the medical officer forfeits his whole staff allowance, and reverts to the regimental pay of his rank, and a surgeon of 25 or 30 years' standing, if compelled by sickness to seek a change of climate, is at once reduced to an income inferior to that possessed by the youngest assistant surgeon in the service in charge of a wing of a regiment. It were easy to adduce instances where your medical servants have been forced, from dire necessity, to continue their laborious duties till life has been sacrificed. Towards medical officers in the civil department even a more stringent rule is applied. In all cases of absence prolonged beyond six months, from whatever cause, a *de facto* forfeiture of appointment follows. In no other branch of your service is there a rule which so seriously affects the prospects of those who from dire necessity are forced to relinquish their duties; and as in many diseases incident to the climate of India an absence of longer duration than six months is essential to restore lost health and strength, your memorialist feels confident that medical officers attached to the civil department will receive from your Honourable Court the same considerate attention, while labouring under sickness, as you have ever bestowed on every other class who enjoy the privilege of serving under your paternal rule.

5th. The distinction of remuneration authorised for the medical charge of a regiment, between the grade of surgeon and assistant surgeon, is severely felt by the latter class, especially after a prolonged service in that grade, the surgeon receiving 300 rupees per month, the assistant surgeon 165 rupees, yet the duties and responsibilities of both are the same. A captain and subaltern receive the same sum for the charge of a company, and a subaltern and lieutenant-colonel for the command of a regiment. It would be hailed as a gracious boon were your Honourable Court to extend to assistant surgeons, who have served 10 years, the privilege of receiving the staff salary of surgeon for the charge of a corps.

6th. In concluding this, your memorialist trusts his respectful representation, he would with all deference bring to the notice of your Honourable Court the exclusion of the medical department from participation in the honorary rewards which the Sovereign has bestowed on other classes of your services. In war your medical servants share alike with the soldier its toils, dangers and privations, and strive by their professional exertions to mitigate its calamities. In peace they encounter scenes of disease and death, and are exposed to climate to an extent unknown to other departments in your employ. Towards the advancement of science and literature they can honestly assert they have contributed their fair share, yet the history of the service can hardly record a name which has been deemed worthy of a mark of Royal favour for services performed in India. To be insensible to such exclusion would imply demerit, which would render your memorialist and his brethren unworthy of the masters it is their pride and their honour to serve.

And your memorialist will ever pray.

(signed) *Fredk. Corbyn*,
Superintending Surgeon.

The undersigned concur in the prayer of this Memorial.

(signed)
*W. S. Stiven*, Superintending Surgeon.
*R. Shaw*, Surgeon.
*Alex. Beattie*, Surgeon.
*J. B. Dickson*, Surgeon.
*James Steel*, M. D., Surgeon.
*Henry Sill*, Surgeon.
*Henry Cape*, Assistant-surgeon.
*George Paton*, M. D., Assistant-surgeon.
*S. Holmes*, Surgeon.
*S. A. Homan*, Assistant-surgeon.
*H. B. Buckle*, Assistant-surgeon.
*C. Renny*, Superintending-surgeon, Meerut.
*B. Macleod*, M. D., Surgeon, 3d Regiment, Bengal Light Cavalry.
*A. Wood*, Surgeon, 7th Battalion Artillery.
*J. Graham*, M. D., Surgeon, 3d Brigade Horse Artillery.
*St. George W. Tucker*, Assistant-surgeon, 3d Brigade Horse Artillery.
*C. A. Elderton*, Civil Assistant-surgeon.
*E. B. Thring*, Assistant-surgeon.
*F. Turnbull*, M. D., Assistant-surgeon, 3d Bengal Light Cavalry.
*J. Smith*, M. D., Assistant-surgeon, 55th Native Infantry.

*G. R. Selby*,

Appendix, No. 5.

*G. R. Seely*, Assistant-surgeon, 69th Native Infantry.
*A. Ross*, Civil Surgeon, Delhi.
*J. H. Butler*, Garrison Assistant-surgeon, Delhi.
*W. D. Symons*, Assistant-surgeon, 67th Native Infantry, Delhi.
*A. M'D. Stuart*, Surgeon, 72d Native Infantry.
*Thomas G. Heathcote*, Civil Assistant-surgeon, Shahjehanpore.
*R. W. Faithfull*, Assistant-surgeon, 9th Irregular Cavalry.
*W. M. Macrae*, M.D., Assistant-surgeon, 26th Regiment Native Infantry.
*A. Wilson*, Surgeon, L. W. 50th Regiment Native Infantry.
*R. W. Wrightson*, Civil Assistant-surgeon, Moradabad.
*J. M'Cosh*, Assistant-surgeon, 31st Native Infantry.
*George R. Playfair*, M.D., Assistant-surgeon.
*W. Veal*, Assistant-surgeon.
*Joseph T. Glover*, M.D., Assistant-surgeon.
*H. A. Bruce*, M.D., Assistant-surgeon, Simoor Rifle Battalion.
*J. A. Guise*, Assistant-surgeon, Medical Charge, Mussoorie.
*J. O. Dwyer*, Surgeon, 7th Light Cavalry.
*J. W. Fletcher*, Civil Assistant-surgeon, Seharunpore.
*R. H. Oakley*, Assistant-surgeon.
*S. Winbolt*, Assistant-surgeon.
*A. W. Crozier*, Assistant-surgeon, Gwalior Contingent.
*E. E. Morton*, M.D., Assistant-surgeon, 67th Native Infantry.
*J. C. Graham*, M.D., Assistant-surgeon, 49th Native Infantry.
*C. L. Cox*, Assistant-surgeon, 14th Irregular Cavalry.
*J. B. Clapperton*, Superintending-surgeon.
*A. C. Gordon*, Surgeon, 60th Native Infantry.
*C. Mackinnan*, Surgeon, 20th Native Infantry.
*J. R. Bond*, Assistant-surgeon, 64th Native Infantry.
*R. L. Bird*, Assistant-surgeon, 40th Native Infantry.
*J. Row*, Surgeon, Artillery.
*J. Grant*, Surgeon, 2d Battalion Artillery.
*H. Clark*, Surgeon, 3d Battalion Artillery.
*Thos. Maxwell*, Assistant-surgeon, d.d. 3d Battalion Artillery.
*W. H. B. Ross*, Civil Assistant-surgeon, Jessore.
*C. Archer*, Civil Assistant-surgeon, Nuddeah.
*J. Graig*, Surgeon, 39th Native Infantry.
*A. Kean*, Assistant-surgeon, Moorshedabad.
*J. Jowett*, Civil Assistant-surgeon, Rungpore.
*T. W. Wilson*, Assistant-surgeon.
*John Wilkie*, M.D., Assistant-surgeon.
*J. Lamb*, Civil Assistant-surgeon, Malda.
*Thos. Murray*, Civil Assistant-surgeon, Beerbhoom.
*A. Macrae*, M.D., Civil Assistant-surgeon, Burdwan.
*G. N. Cheek*, Civil Surgeon.
*J. P. Kelly*, Civil Assistant-surgeon, Manubhoom.
*C. Palmer*, Officiating Civil Assistant-surgeon, Hooghly.
*J. Thomson*, Superintending-surgeon, H. D.
*C. S. Curling*, Surgeon, 32d Regiment.
*J. A. Staig*, Assistant-surgeon, 1st Irregular Cavalry.
*G. S. Carden*, M.D., Assistant-surgeon, and Medical Storekeeper.
*G. F. Fagarty*, Assistant-surgeon, 70th Native Infantry.
*Alex. Davidson*, Surgeon, 10th Light Cavalry.
*W. W. Wells*, Assistant-surgeon, 74th Native Infantry.
*D. A. Macleod*, Surgeon, 58th Native Infantry.
*J. Hilliard*, Assistant-surgeon, 1st Battalion Artillery.
*James Bruce*, Surgeon, 37th Native Infantry.
*J. Bowron*, M.D., Surgeon, 18th Regiment Native Infantry.
*C. F. Warneford*, Assistant-surgeon, 37th Native Infantry.
*A. Keir*, M.D., Assistant-surgeon, Ajmere.
*N. Collyer*, Assistant-surgeon.
*A. Paton*, Assistant-surgeon, Joudpore Legion.
*W. R. Boyes*, M.D., Assistant surgeon, 5th Light Cavalry.
*John M. Hay*, M.D., Assistant-surgeon, Kotah Contingent.
*Wm. Watson*, Superintending-surgeon, Benares.
*D. Butler*, Civil Surgeon, Benares.
*J. Thompson*, Civil Surgeon, Juanpore.
*K. W. Kirk*, Assistant surgeon, Bundelkund Legion.
*Alex. Duncan*, M.D., Surgeon, 5th Battalion Artillery.
*J. M. Brander*, M.D., Surgeon, 21st Native Infantry.
*J. Stokes*, M.D., Surgeon, 9th Native Infantry.
*Robert D. D. Allan*, M.D., Assistant-surgeon, 49th Native Infantry.
*J. A. Nisbet*, M.D., Assistant-surgeon, 17th Irregular Cavalry.
*T. A. Wethered*, Officiating-surgeon, Chunar.
*John N. Tressider*, M.D., Officiating surgeon, 62d Native Infantry.

*George*

Appendix, No. 4

*George Turner*, Civil Officiating-surgeon.
*S. H. Batson*, Assistant-surgeon, 5th Native Infantry.
*John Wood*, Assistant-surgeon.
*A. Vaux Dunlop*, M. D., Surgeon, 52d Native Infantry.
*H. N. Elton*, Assistant-surgeon.
*C. Harland*, Assistant-surgeon.
*W. Jackson*, Superintending-surgeon.
*M. Nisbet*, Surgeon and Medical Storekeeper.
*John Davidson*, Surgeon, 4th Battalion Artillery.
*George Craigie*, Surgeon, Horse Artillery.
*M. Gunson*, Surgeon, 4th Light Cavalry.
*N. S. Smith*, Assistant-surgeon, Her Majesty's 4th Dragoons.
*F. Douglas*, M. D., Assistant-surgeon, 12th Irregular Cavalry.
*A. A. M'Anally*, Surgeon, 36th Native Infantry.
*Edward Campbell*, Assistant-surgeon, G. G. Body Guard.
*W. S. Mactier*, M. D., Assistant-surgeon, 6th Battalion Artillery.
*Robert Welbank Macaulay*, M. D., Assistant-surgeon.
*Charles N. Sissmore*, Assistant-surgeon.
*H. W. Rumley*, Assistant-surgeon, Horse Artillery.
*J. Morice*, M. D., Surgeon, 2d European Regiment.
*W. L. M'Gregor*, M. D., Surgeon, 1st E. B. Fusiliers.
*James Allen*, Assistant-surgeon, 2d European Regiment.
*George Bunister*, Assistant-surgeon, Fusiliers.
*J. C. Brown*, Assistant-surgeon.
*Geo. Rae*, Assistant-surgeon, 5th Troop, 1st Battalion Horse Artillery.
*G. F. Thomson*, Assistant-surgeon, Simla.
*M. Richardson*, M. D., Surgeon.
*C. B. Handyside*, Assistant-surgeon.
*James Harrison*, M. D., Assistant-surgeon.
*J. F. Beatson*, Assistant-surgeon, 14th Regiment Native Infantry.
*A. Colquhoun*, Surgeon, 33d Native Infantry.
*G. G. Brown*, M. D., Surgeon, Artillery.
*Edward Edlin*, M. D., Officiating Dep.
*Juxon H. Jones*, Assistant-surgeon.
*M. Nightingale*, Assistant-surgeon, Hissor Establishment.
*Frederick Corbyn*, Superintending-surgeon, Punjab Division.
*H. Maclean*, Surgeon, 45th Native Infantry.
*C. B. Francis*, Surgeon, 47th Native Infantry.
*C. Hathaway*, Assistant-surgeon, 12th Native Infantry.
*R. M'Intosh*, Surgeon, 42d Light Infantry.
*J. A. Dunbar*, M. D., Assistant-surgeon.
*S. Maltby*, Assistant-surgeon, 6th Native Infantry.
*C. M. Henderson*, M. D., Assistant-surgeon, 68th Native Infantry.
*G. C. Wallich*, M. D., Assistant-surgeon, 2d Irregular Cavalry.
*Thomas Thomson*, Assistant-surgeon, 27th Native Infantry.
*Andrew Fleming*, M. D., Assistant-surgeon, 43d Light Infantry.
*Wm. Spencer*, Surgeon, 5th Light Cavalry.
*F. Anderson*, M. D., Assistant-surgeon, Horse Artillery.
*Thomas Russell*, Assistant-surgeon, 11th Native Infantry.
*Wm. Crozier*, Assistant-surgeon, 2d Regiment, Grenadiers.
*Wm. B. Glennie*, M. D., Assistant-surgeon, 24th Native Infantry.
*G. Lacon*, M. D., Assistant-surgeon, 30th Native Infantry.
*A. Newenham*, Assistant-surgeon, 33d Native Infantry.
*J. B. Harrison*, M. D., Assistant-surgeon, 15th Native Infantry.
*J. H. Palsgrave*, Surgeon, 44th Native Infantry.
*Robert Hodgson*, Assistant-surgeon.
*James Grant*, Assistant-surgeon, 41st Native Infantry.
*T. B. Hart*, Surgeon, 1st Cavalry.
*J. R. Comon*, M. D., Assistant-surgeon, 8th Irregular Cavalry.
*J. B. Macdonald*, Surgeon, 59th Native Infantry.
*F. C. Henderson*, Assistant-surgeon, 4th Irregular Cavalry.
*A. Murry*, M. D., Surgeon, 23d Native Infantry.
*D. Woodburn*, M. D., Surgeon, 46th Native Infantry.
*M. M'Neill Rind*, Surgeon, 28th Native Infantry.
*A. Greig*, M. D., Assistant-surgeon, 20th Native Infantry.
*T. E. Dempster*, Surgeon, 1st Brigade Horse Artillery.
*Thomas Maive*, Assistant-surgeon, 34th Native Infantry.
*C. Douglas*, M. D., Assistant-surgeon, 15th Irregular Cavalry.
*R. C. Guise*, Assistant-surgeon, 73d Native Infantry.
*John Young*, Assistant-surgeon, Shekawattee Brigade.
*J. S. Morrieson*, M. D., Assistant-surgeon, 63d Native Infantry.
*Wm. Thomson*, Surgeon, Nizam's Service.
*C. Mottley*, Surgeon, 9th Light Cavalry.
*F. Furmell*, Surgeon, 17th Native Infantry.

Appendix, No. 5.

*J. Ransford,* Surgeon, Artillery.
*T. W. Burt,* M. D., Surgeon.
*K. Mackinnon,* M. D., Medical Storekeeper.
*C. Horton,* M. D., Assistant-surgeon, 10th Native Infantry.
*Edwd. Goodeve,* M. D., Civil Surgeon, Cawnpore.
*G. Turnbull,* Surgeon, 6th Light Cavalry.
*J. Barker,* Surgeon, 51st Native Infantry.
*P. F. H. Baddeley,* Surgeon, 7th Native Infantry.
*C. M. Smith,* Assistant-surgeon, 6th Light Cavalry.
*John Squire,* Assistant-surgeon, Her Majesty's 62d Regiment.
*Anthy. Beale,* Assistant-surgeon, 54th Native Infantry.
*James Lee,* Assistant-surgeon, D. D. Horse Artillery.
*Fredk. M. Clifford,* Assistant-surgeon.
*H. S. Garner,* Assistant-surgeon, 11th Irregular Cavalry.
*R. S. Thring,* M. D., Assistant-surgeon, 10th Irregular Cavalry.
*G. Grant,* Assistant-surgeon, 22d Native Infantry.
*Al. Simpson,* M. D., Civil Assistant-surgeon, Mynpoory.
*J. P. Walker,* M. D., Assistant-surgeon, 71st Native Infantry.
*Wm. Gordon,* M. D., Surgeon, 53d Native Infantry.
*Wm. Gerrard,* Assistant-surgeon.
*R. Marshall.* M. D., Civil Assistant-surgeon, Allahabad.
*Geo. Angus,* Garrison-surgeon, Allahabad.
*W. J. R. Howden,* Assistant-surgeon, 35th Native Infantry.
*A. C. Morison,* Assistant-surgeon.
*R. J. Atkinson,* Assistant-surgeon, Allahabad.
*J. Naismith,* M. D., Assistant-surgeon, 1st Regiment Oude Local Infantry.

True copy, as received from the Government of India, with their military letter; dated 3d May 1847, No. 55.

(signed) *William Eade,*
Ass$^{t}$ Secretary Military Dept.

East India House,
18 August 1853.

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East India House,
19 August 1853.

JAMES C. MELVILL.

## Appendix, No. 6.

Appendix, No. 6.

PAPER delivered in by *E. D. Bourdillon*, Esq.

STATEMENT of the authorised Ecclesiastical Establishments in *India* in 1833 and 1852 respectively.

### CHURCH OF ENGLAND.

| 1833. | 1852. |
|---|---|
| *Bengal.* | *Bengal.* |
| 1 Bishop.<br>1 Archdeacon.<br>39 Chaplains. | 1 Bishop.<br>1 Archdeacon (who is also a Chaplain).<br>62 Chaplains and Assistant Chaplains. |
| 41 | 64 |
| *Madras.* | *Madras.* |
| 1 Archdeacon.<br>23 Chaplains. | 1 Bishop.<br>1 Archdeacon (who is also a Chaplain).<br>34 Chaplains and Assistant Chaplains. |
| 24 | 36 |
| *Bombay.* | *Bombay.* |
| 1 Archdeacon.<br>14 Chaplains. | 1 Bishop.<br>1 Archdeacon.<br>26 Chaplains and Assistant Chaplains. |
| 15 | 28 |
| 80 GRAND TOTAL. | 128 GRAND TOTAL. |

### CHURCH OF SCOTLAND.

| 1833. | 1852. |
|---|---|
| *Bengal.* | *Bengal.* |
| 2 Chaplains. | 2 Chaplains. |
| *Madras.* | *Madras.* |
| 2 Chaplains. | 2 Chaplains. |
| *Bombay.* | *Bombay.* |
| 2 Chaplains. | 2 Chaplains. |

### CHURCH OF ROME.

AN allowance of 200 rupees per mensem to the Roman-catholic bishop, or chief Roman-catholic authority at the respective Presidencies, was sanctioned in 1852, not for spiritual superintendence, but for furnishing, and as long as they furnish regularly, the Returns required by the Government, and for becoming the channel of communication between the priests and the Government.

No establishment is maintained by the Government, but allowances are made to the priests, who may, under the direction of the Roman-catholic bishop, render the offices of religion to the European troops of that persuasion. These allowances were authorised in 1845 to be raised to 80 or 100 rupees per mensem, in any station where much duty devolves upon the priest; and, in consideration of the large amount of duty required at the Presidency of Bengal, including the Fort, general and military jail, and station at Dum Dum, the allowances for these services were authorised to be raised from 200 to 250 rupees per mensem.

The number of priests ministering in January 1853 was, as far as it can be ascertained, 42, throughout India.

Information respecting the expenditure in the Ecclesiastical Department has been furnished to the Committee, and is contained in Appendix, No. 3, to their First Report.

STATEMENT showing the PROVISION made at the severa STATIONS in *India* for the Spiritual Instruction of the Civil and Military Servants of Government.

## BENGAL.

| STATION. | CHAPLAINS. | Salary per Mensem. | Number of Military. |
|---|---|---|---|
| | *Church of England.* | *Rs. a. p.* | |
| Fort William and Calcutta. | Rev. R. Eteson, Fort William - - - - | 800 - - | 401 |
| | Rev. H. S. Fisher, St. Paul's Cathedral - - - | 1,126 2 - | |
| | Rev. W. O. Ruspini, St. Paul's Cathedral - - | 800 - - | |
| | Rev. R. B. Boswell, St. James's Church - - | 800 - - | |
| | Rev. A. Hamilton, St. John's Church - - | 800 - - | |
| | Rev. J. C. M. Bellew, St. John's Church - - | 500 - - | |
| | Rev. H. Thomas, Old Church - - - | 500 - - | |
| | Rev. F. W. Vaux, Old Church - - - | 500 - - | |
| Allypore - - | - - - - - - | - - | 4 |
| Bollygunge - | - - - - - - | - - | 5 |
| | *Church of Scotland.* | | |
| | Rev. Jas. C. Herdman - | 1,126 2 - | |
| | Rev. Robert Henderson - | 800 - - | |
| | *Roman Catholic.* | | |
| Bollygunge - | Rev. P. A. Carew - - | 150 - - | |
| | *Church of England.* | | |
| Barrackpore - | Rev. J. Coley - - | 500 - - | 60 |
| Dum Dum - - | Rev. H. Hutton - - | 800 - - | 24 |
| | *Roman Catholic.* | | |
| | As at Fort William - | 150 - - | |
| | *Church of England.* | | |
| Chinsurah - - | Rev. A. W. Wallis - - | 500 - - | - - cannot be stated. |
| | *Roman Catholic.* | | |
| | Rev. W. Stephenson, whenever an European regiment is at the station - | 80 - - | |
| | *Church of England.* | | |
| Howrah - - - - | Rev. A. Garstin - - | 800 - - | |
| Midnapore Civil Station | - - No chaplain resident; visited periodically by the chaplain at Howrah. | | |
| Berhampore and Moorshedabad Civil Station - | Rev. J. Gawen - - | 500 - - | 15 |
| Chittagong Civil Station | Rev. H. H. Harrington - | 500 - - | |
| Akyab - - - <br>Arracun:<br>Sandaway.<br>Tharuwah.<br>Khyouk Phyoo.<br>Koladyne.<br>Ramzier. | Rev. J. E. W. Rotton - | 500 - - | 6 |
| Dacca Civil Station - <br>Sylhet Civil Station.<br>Cherru Poonjee.<br>Cachar.<br>Churgolah.<br>Sungye.<br>Myrang.<br>Amwye. | Rev. H. R. Shepherd - | 1,201 3 8 | 21 |

| STATION. | CHAPLAINS. | Salary per Mensem. | Number of Military |
|---|---|---|---|
| | *Church of England—cont<sup>d</sup>.* | *Rs. a. p.* | |
| Debroogurh, Assam - <br>Dheemapore.<br>Saikwah<br>Jaipore.<br>Seebsaugor.<br>Golahghaut.<br>Gowahatty.<br>Gowalparah.<br>Tuzpore.<br>Nowgong. | Rev. R. J. Bland - - | 500 - - | 10 |
| Dinapore - - - | Rev. G. W. Marriott - | 500 - - | 1,166 |
| Segawlie - - | - - - - - - | - - | 4 |
| | *Roman Catholic.* | | |
| Bhaugulpore Civil Station.<br>Monghyr Civil Station - - -<br>Fetalyah Purneah Civil Station. | Rev. F. Phillip, A. M. - | 80 - - | 6 |
| | *Church of England.* | | |
| Darjeeling - - | Rev. G. H. B. Gladion - | 500 - - | 4 |
| Donundah - - | - - - - - - | - - | 8 |
| Bancoorah Civil Station - - - | | | |
| Chyeteassa - - | | | |
| Goomsur - - | | | |
| Hazareebaugh Civil Station - - | | | |
| Pureelia - - | | | |
| Sumbulpore - - | | | |
| Nepaul - - - | - - - - - - | - - | 1 |
| Cuttack Civil Station | Rev. J. J. Steel - - | 500 - - | 19 |
| Moulmein Civil Station | Rev. W. J. Humphery - | 500 - - | 121 |
| Patna Civil Station - | Rev. W. Sturrock - - | 800 - - | — |
| Singapore - - - | Rev. C. Quartley - - | 800 - - | 11 |
| Penang - - - | Rev. E. K. Maddock - | 800 - - | 46 |
| Malacca - - - | Rev. F. W. Linstedt - | 350 - - | 1 |
| Secrole Civil Station - | - - - - - - | - - | 138 |
| Sultanpore, Benares | Rev. J. Robinson - - | 500 - - | 4 |
| Ghuzeepore Civil Station - - | - - - - - - | - - | 1 |
| Chunar - - - | Rev. A. H. D. S. More - | 500 - - | 261 |
| | *Roman Catholic.* | | |
| | Rev. T. Augustine - - | 100 - - | |
| Mirzapore Civil Station - - - | - - - - - - | - - | 2 |
| Juanpore Civil Station - - - | - - - - - - | - - | 12 |
| Goruckpore Civil Station - - - | - - - - - - | - - | |
| Azimgurh Civil Station - - - | - - - - - - | - - | |
| | *Church of England.* | | |
| Allahabad Civil Station<br>Futtapore „ - | Rev. A. B. Spry - - | 800 - - | 30 |
| Cawnpore „ - | Rev. R. Panting - - | 800 - - | 1,150 |
| | Rev. W. A Whiting - | 800 - - | — |
| | *Roman Catholic.* | | |
| | Rev. F. Angelo - - | 100 - - | — |

## BENGAL—*continued.*

| STATION. | CHAPLAINS. | Salary per Mensem. | Number of Military. |
|---|---|---|---|
| | *Church of England.* | *Rs. a. p.* | |
| FutteagurhCivil Station | Rev. J. J. Carshore, D. D. | 800 - - | 14 |
| Etawah Civil Station - | - - - - - | - - | 9 |
| MynporeeCiv.Station | - - - - - | - - | 6 |
| Nowgong - - | - - - - - | - - | 28 |
| Jhansi - - - | - - - - - | - - | 11 |
| Banda Civil Station | - - - - - | - - | 13 |
| Ooraie - - - | - - - - - | - - | |
| Humeerpore Civil Station - - | - - - - - | - - | |
| Oude: | | | |
| Lucknow - - - | Rev. F. Fisher - - | 800 - - | 49 |
| Seetapore - - | | | |
| Sultanpore - - | | | |
| Meerut Civil Station - | Rev. J. B. D'Aguilar - | 500 - - | 1,885 |
| | Rev. H. Tuson - - | 500 - - | |
| | *Roman Catholic.* | | |
| | Rev. P. A Main - - | 80 - - | |
| | *Church of England.* | | |
| Delhi Civil Station - | Rev. M. J. Jennings - | 900 14 5 | 43 |
| AllygurhCivilStation | - - - - - | - - | 13 |
| Boolundshuhur Civil Station. | | | |
| Landour and Seharunpore Civil Station - | Rev. F. A. Dawson - | 900 14 5 | |
| | *Roman Catholic.* | | |
| | Rev. J. J. Mermit - - | 80 - - | |
| | *Church of England.* | | |
| Agra Civil Station - | Rev. T. C. Smith (Station Church) - - - | 500 - - | 1,150 |
| | Rev. H. Moule - - | 800 - - | |
| | *Roman Catholic.* | | |
| | Rev. F. A. Gurriga - | 100 - - | |
| Muttra Civil Station | - - - - - | - - | 19 |
| Rohilcund: | *Church of England.* | | |
| Bareilly Civil Station - | Rev. J. Bonstead - - | 500 - - | 36 |
| Mooradabad Civil Station - - | Rev. F. Hinde - - | 500 - - | 12 |
| Shahjehanpore Civil Station - - | - - - - - | - - | 10 |
| Kumaon: | | | |
| Kumaon Civil Station | Rev. H. Smith - - | 500 - - | 6 |
| Almorah - - | - - - - - | - - | 8 |
| Petonagurh. | | | |
| Deyrah Dhoon. | | | |
| Saugor Territories - | Rev. H. Lascelles - - | 500 - - | 338 |
| | Rev. R. M. Price - - | 800 - - | |
| Mhow - - - | Rev. C. W. Cahusac - | 500 - - | |
| Jullunder Civil Station | Rev. R. O. Walker - | 500 - - | 1,221 |
| | *Roman Catholic* | | |
| | Rev. J. McDonnell - | 100 - - | |
| Phillour - - | - - - - - | - - | 15 |
| Nakoda - - | - - - - - | - - | 11 |
| Kurturpore - - | - - - - - | - - | 15 |
| Hoshyarpore Civil Station - - | - - - - - | - - | 39 |
| Noorpore - - | - - - - - | - - | 10 |
| Kangra Civil Station | - - - - - | - - | 6 |
| Dhurrumsalla - | - - - - - | - - | 6 |
| Boodee Poind - | - - - - - | - - | 12 |
| | *Church of England.* | | |
| Lahore Civil Station - | Rev. H. Kirwan - - | 500 - - | 1,610 |
| | Rev. W. J. Jay - - | 500 - - | |
| | *Roman Catholic.* | | |
| | Rev. F. A. J. Dodot - | 100 - - | |
| Govindghur Civil Station (Umritsur) - | - - - - - | - - | 91 |

| STATIONS. | CHAPLAINS. | Salary per Mensem. | Number of Military. |
|---|---|---|---|
| | *Church of England.* | *Rs. a. p.* | |
| Wuzeerabad Civil Station - - - | Rev. C. Sloggett - - | 500 - - | 1,757 |
| | Rev. Cave Brown - - | 500 - - | |
| | *Roman Catholic.* | | |
| | Rev. F. Augustus - - | 100 - - | |
| Scalkote - - | - - - - - | - - | 1,123 |
| Goordaspore - - | - - - - - | - - | 21 |
| | *Church of England.* | | |
| Mooltan Civil Station | Rev. C. Garbett - - | 800 - - | 229 |
| Peshawur Civil Station | Rev. R. B. Maltby - | 500 - - | 2,899 |
| | Rev. D. C. Hamilton - | 500 - - | |
| | *Roman Catholic.* | | |
| | Rev. A. Butrand - - | 100 - - | |
| | *Church of England.* | | |
| Rawul Pindee Civil Station - - - | Rev. T. W. Shaw - - | 500 - - | 1,093 |
| Jhelum Civil Station - - | - - - - - | - - | 28 |
| Dera Ishmael Khan Civil Station - | - - - - - | - - | 10 |
| Bharoo Kote (Hazara) - - | - - - - - | - - | |
| Kohat - - - | - - - - - | - - | 17 |
| Bahudoor Khail - - | - - - - - | - - | 4 |
| Bunnoo - - - | - - - - - | - - | 10 |
| Dera Gazee Khan Civil Station - - - | - - - - - | - - | 4 |
| Asnee - - - | - - - - - | - - | 5 |
| Umballa Civil Station | Rev. F. H. Ellis - - | 500 - - | 2,277 |
| | Rev, F. O. Mayne - - | 500 - - | |
| | *Roman Catholic.* | | |
| | Rev. F. Raphael - - | 100 - - | |
| | *Church of England.* | | |
| Loodiannah Civil Station - - - | Rev. T. A. Firminger - | 500 - - | 73 |
| | *Roman Catholic.* | | |
| | Rev. F. Birch - - | 80 - - | |
| Ferozepore Civil Station | - - - - - | - - | 1,246 |
| | *Church of England.* | | |
| Juttough - - - | Rev. W. Boyle - - | 500 - - | 6 |
| Simla Civil Station - | | | 12 |
| Dugshaie - - - | Rev. J. Bechir - - | 800 - - | 1,020 |
| Kussowlee - - | - - - - - | - - | 671 |
| Subathoo - - - | Rev. E. Godfrey - - | 500 - - | 372 |
| | *Roman Catholic.* | | |
| | Rev. F. Vincent, A. M. (and Kussowlee. *See* Note) - - - | 100 - - | |
| | *Church of England.* | | |
| Gwalior Residency - | Rev. L. Poynder - - | 500 - - | |
| Augur - - - | | | |
| Lullutpore - - | | | |
| Sipree - - - | | | |
| | *Roman Catholic.* | | |
| Rangoon - - - | Two Priests attached to the Military Force at Rangoon - - - | 150 each | |

*Note.*—The allowance sanctioned for the performance of spiritual duties to the Roman Catholics at Berhampore, at 50 rupees, and at Dugshaie and Kursowlee, at 100 rupees each per month, has not been drawn. The duties of the latter station are performed by the Rev. F. Vincent, of Subathoo, on his salary of 100 rupees per month, with the travelling allowances sanctioned in Government Letter, No. 450, of the 18th July 1851, while at Berhampore no European corps is stationed.

## MADRAS.

| STATION. | CHAPLAINS. | Salary per Mensem. | Number of Military. |
|---|---|---|---|
| | *Church of England.* | *Rs. a. p.* | |
| Fort St. George | Rev. B. S. Clarke, St. George's Cathedral | 500 - - | 622 |
| | Rev. C. D. Gibson, St. George's Cathedral | 500 - - | |
| | Rev. W. P. Powell, D.C.L., Fort St. George | 500 - - | |
| | Rev. R. Frith, A.M., Black Town | 500 - - | |
| | *Church of Scotland.* | | |
| | Rev. R. K. Hamilton | 980 - - | |
| | Rev. J. R. Macfarlane, M.A. | 700 - - | |
| | *Roman Catholic.* | | |
| | The Right Rev. D. J. Fennelly, General Hospital, and Fort St. George | 150 - - | |
| | *Church of England.* | | |
| Vepery | Rev. J. F. Lugard, A.B. | 700 - - | 186 |
| St. Thomas' Mount | Rev. J. Richards | 500 - - | 481 |
| | *Roman Catholic.* | | |
| | Rev. P. Gannon | 50 - - | |
| | *Church of England.* | | |
| Cuddalore | Rev. W. F. Blenkinsop, A.B., Senior Presidency Chaplain (Cape of Good Hope, S.C.) | 1,200 - - | European Pensioners, about 150. |
| | *Roman Catholic.* | | |
| | Rev. Le Mathian | 50 - - | |
| | *Church of England.* | | |
| Vizagapatam | Rev. J. C. Street, A.M., Junior Presidency Chaplain | 980 - - | 75 |
| | *Roman Catholic.* | | |
| | Rev. T. M. Tissot | 50 - - | |
| | *Church of England.* | | |
| Mercara | Rev. A. Fennell, A.B. | 700 - - | 41 |
| Bellary | Rev. J. Morant, A.M. | 700 - - | 123 |
| | *Roman Catholic.* | | |
| | Rev. P. Doyle | 75 - - | |
| | *Church of England.* | | |
| Ootacamund | Rev. G. Knox, A.B. | 700 - - | - - A Sanitary Station, resorted to by both Civil and Military Officers. |
| | *Church of England.* | *Rs. a. p.* | |
| Jackatalla and Coonoor | Rev. J. Knox, A.M. | 700 - - | 219 |
| Bangalore | Rev. W. W. Lutyens, A.M. | 700 - - | 1,476 |
| | Rev. R. Posnett | 500 - - | |
| | *Roman Catholic.* | | |
| | Rev. T. B. Beauclair | 50 - - | |
| | *Church of England.* | | |
| Tranquebar | Rev. H. Taylor, B.C.L. | 500 - - | |
| Jaulnah | Rev. A. J. Rogers, A.M. | 500 - - | 158 |
| | *Roman Catholic.* | | |
| | Rev. J. O. Driscoll | 50 - - | |
| | *Church of England.* | | |
| Cannanore | Rev. J. Griffiths, A.M. | 500 - - | 1,075 |
| | *Roman Catholic.* | | |
| | Rev. F. X. Saldanha | 50 - - | |
| | *Church of England.* | | |
| Vellore and Arcot | Rev. E. Kilvert, A.B. | 500 - - | 30 |
| Secundrabad | Rev. J. Gorton, A.M. | 500 - - | 1,433 |
| | Rev. W. B. Otley | 500 - - | |
| | *Roman Catholic.* | | |
| | Rev. W. F. Hampson | 100 - - | |
| | *Church of England.* | | |
| Kanuptee | Rev. A. Kinloch, A.B. | 500 - - | 379 |
| Poonamallee | Rev. M. W. W. James, A.M. | 500 - - | 60 |
| | *Roman Catholic.* | | |
| | Rev. T. Macatnliffe | 50 - - | |
| | *Church of England.* | | |
| Trichinopoly | Rev. G. E. Morris, A.B. | 500 - - | 875 |
| | *Roman Catholic.* | | |
| | Rev. W. Strickland | 100 - - | |
| | *Church of England.* | | |
| Masulipatam | Rev. J. P. Pope, A.B. | 500 - - | 19 |
| Burmah | Rev. J. V. Bull, A.B. | 500 - - | 2,237 |
| | *Roman Catholic.* | | |
| Moulmein | Rev. J. T. Bozella | 35 - - | |
| Palaveram | Rev. J. Colgan | 50 - - | |

Appendix, No. 6.

ARRANGEMENT of the STATIONS and OUT-STATIONS for the several Chaplaincies under the *Madras* Presidency.

| PRINCIPAL and OUT-STATIONS. | Miles Distant from | | | NUMBER OF VISITS. | Number of Chaplains required at each Principal Station. |
|---|---|---|---|---|---|
| | Next Principal Station. | Next Subordinate Station. | Presidency. | | |
| *Cathedral* | - - | - - | - - | - - - - - - | 2 |
| Chingleput | - - | - - | 35 | Once quarterly. | — |
| Pulicat | - - | 62 | 27 | Once quarterly, in one trip. | — |
| Nellore | - - | 88 | 108 | | |
| *Fort* | - - | - - | - - | - - - - - - | 1 |
| *Black Town* | - - | - - | - - | - - - - - - | 2 |
| *Vepery* | - - | - - | - - | - - - - - - | 2 |
| *Poonamallee* | - - | - - | 12 | - - - - - - | 1 |
| Trippassore | 18 | - - | 31 | Once monthly. | — |
| *St. Thomas's Mount* | - - | - - | 8 | - - - - - - | 1 |
| Palaveram | 3 | - - | 12 | As ordered by Government 23d October 1849. | — |
| *Vellore* | - - | - - | 84 | - - - - - - | 1 |
| Arcot | 13 | - - | 70 | Once monthly. | — |
| Chittoor | 22 | 27 | 98 | Once quarterly. | — |
| Cuddalore | - - | - - | 109 | - - - - - - | 1 |
| Pondicherry | 12 | - - | 97 | Once quarterly. | — |
| Porto Novo | 20 | 32 | 129 | Once quarterly. | — |
| Salem | 118 | 118 | 209 | Once in four months, in one tour. | — |
| Shevaroy Hills | 132 | 14 | 223 | | |
| *Trichinopoly* | - - | - - | 198 | - - - - - - | 1 |
| *Quilon* | - - | - - | 459 | - - - - - - | 1 |
| Trevandrum | 42 | - - | 467 | Once monthly. | — |
| *Ootacamund* | - - | - - | 332 | - - - - - - | 1 |
| Kotagherry | 14 | - - | 321 | Once quarterly. | — |
| *Jacatallah* and | - - | - - | 324 | - - - - - - | 1 |
| *Coonoor* | - - | - - | 321 | | |
| Coimbatore | 39.37 | - - | 308 | Once quarterly, in one trip. | — |
| Paulghatcherry | 69.67 | 30 | 338 | | |
| *Cannanore* | - - | - - | 400 | - - - - - - | 1 |
| Tellicherry | 13 | - - | 413 | Once in four months, in one tour. | — |
| Calicut | 57 | 44 | 418 | | |
| *Mercara* | - - | - - | 361 | - - - - - - | 1 |
| Mangalore | 84 | - - | 429 | Once in four months, in one tour. | — |
| Poottoor | 53 | 31 | 193 | | |
| Hoonawer | 198 | 145 | 486 | — | |
| Sedashegur | 248 | 50 | 537 | Once yearly, in one tour. | — |
| Sirci | 244 | 76 | 455 | | |
| Hoonsoor | 45 | 259 | 315 | Once in six months. | — |
| Fraserpett | 18 | 27 | 342 | When the Sappers and Miners are there quartered. | — |
| *Bangalore* | - - | - - | 208 | - - - - - - | 3 |
| French Rocks | 75 | - - | 283 | Once in two months, in one tour. | — |
| Mysore | 85 | 16 | 293 | | |
| Oossoor | 24 | 109 | 188 | — | |

(continued

ppendix, No. 6.

| PRINCIPAL and OUT-STATIONS. | Miles Distant from | | | NUMBER OF VISITS. | Number of Chaplains required at each Principal Station. |
|---|---|---|---|---|---|
| | Next Principal Station. | Next Subordinate Station. | Presidency. | | |
| Remount Depôt | 27 | 4 | 192 | Once in four months, in one tour. | — |
| Royacottah | 46 | 26 | 174 | | |
| Toomcoor | 43 | 89 | 253 | Once in six months, in one tour. | — |
| Hurryhur | 170 | 127 | 380 | | |
| Bellary | - - | - - | 316 | - - - - - - | 1 |
| Ghooty | 52 | - - | 264 | Once in six months, in one tour. | — |
| Kurnool | 96 | 62 | 290 | | |
| Ramanmully | 83 | 130 | 349 | Once quarterly. | — |
| Secunderabad | - - | - - | 391 | - - - - - - | 2 |
| Residency | 4 | - - | 389 | Every Sunday. | — |
| Warungul | 91 | 96 | 406 | Half-yearly. | — |
| Jaulnah | - - | - - | 657 | - - - - - - | 1 |
| Aurungabad | 40 | - - | 697 | Once in two months. | — |
| Mominabad | 108 | 116 | 577 | Once annually. | — |
| Hingolee | 94 | 92 | 596 | Once annually. | — |
| Kamptee | - - | - - | 714 | - - - - - - | 1 |
| Nagpore | 10 | - - | 704 | Once in six weeks. | — |
| Ellichpore | 129 | 118 | 723 | Once in six months. | — |
| Hussingabad | 175 | 125 | 873 | Once in six months. | — |
| Vizagapatam | - - | - - | 491 | - - - - - - | 1 |
| Bimlipatam | 19 | - - | 510 | Once in two months, in one tour. | — |
| Vizianagrum | 39 | 25 | 513 | | |
| Chicacole | 75 | 42 | 555 | | |
| Gopaulpooram | 188 | 112 | 668 | — | |
| Berhampore | 177 | 11 | 657 | Once annually, in one tour. | — |
| Ganjam | 196 | 19 | 673 | Once annually, in one tour. | — |
| Chatterpore | 191 | 4 | 669 | | |
| Russelcondah | 229 | 66 | 708 | | |
| Rajahmundry | - - | - - | 365 | - - - - - - | 1 |
| Samulcottah | 29 | - - | 395 | To be visited in turn, on alternate Sundays, with Rajahmundry. | — |
| Cocanada and | 39 | 10 | 405 | | |
| Coringa | 51 | 11 | 416 | | |
| Dowlashwarum | 4 | 55 | 36 9 | | |
| Masulipatam | - - | - - | 315 | - - - - - - | 1 |
| Ellore | 48 | - - | 310 | Once in six months, in one tour. | — |
| Condipilly | 54 | 50 | 282 | | |
| Guntoor | 63 | 31 | 251 | Once quarterly. | — |
| Ongole | 129 | 65 | 185 | Once in six months from Guntoor. | — |
| Tranquebar | - - | - - | 166 | - - - - - - | 1 |
| Combaconum | 36 | - - | 181 | Once in six months. | — |
| Negapatam | 22 | 41 | 188 | Twice in a month. | — |

(signed) *H. C. Montgomery,*
Chief Secretary.

## BOMBAY.

| STATION. | CHAPLAINS. | Salary. per Mensem. | Number of Military. |
|---|---|---|---|
| | *Church of England.* | *Rs. a. p.* | |
| **Bombay** | Rev. R. Y. Keays, A. M., Senior Chaplain and Archdeacon | 1,200 – – | 532 |
| | Rev. F. A. Spring, junior, Presidency and Garrison Chaplain | 980 – – | |
| | *Church of Scotland.* | | |
| | Rev. John Stevenson | 980 – – | |
| | Rev. George Cook, A.M. | 700 – – | |
| | *Roman Catholic.* | | |
| | Right Rev. Dr. Hartman, Bishop | 200 – – | |
| | Rev. G. Lopes (Fort St. George and Bombay) | 100 – – | |
| | Rev. M. Roderigues, for attending Roman Catholic sick in the Jamsetjee Jejeebhoy Hospital | 15 – – | |
| | Rev. Ter. Mathew Gregory, Clergyman of the Armenian Church of Bombay | 60 – – | |
| | *Church of England.* | | |
| **Karrachee** | Rev. W. K. Fletcher, A.M. | 700 – – | 1,857 |
| | Rev. W. Carr | 500 – – | |
| | *Roman Catholic.* | | |
| | Rev. E. C. Marchetti | 150 – – | |
| | *Church of England.* | | |
| **Surat**<br>**Broach** | Rev. J. H. Hughes, A. M.<br>Draws also travelling allowance for visiting Broach eight times a year. | 700 – – | 19 |
| | *Roman Catholic.* | | |
| | One | 50 – – | |
| | *Armenian.* | | |
| | One | 57 – – | |
| | *Church of England.* | | |
| **Neemuch** | Rev. G. Morison, A. M.<br>Draws travelling allowance for visiting Mount Aboo on duty three times during the months of April, May, June and July, remaining two Sundays at each visit. | 700 – – | 47 |
| **Poona** | Rev. J. N. Allen, M. A. | 700 – – | 2,451 |
| | Rev. G. L. Fenton | 500 – – | |
| | *Roman Catholic.* | | |
| | Rev. J. Carry | 100 – – | |
| | *Church of England.* | | |
| **Colabah** | Rev. P. Anderson, M. A. | 700 – – | 197 |
| | *Roman Catholic.* | | |
| | Rev. F. Andrew | 100 – – | |

| STATION. | CHAPLAINS. | Salary per Mensem. | Number of Military. |
|---|---|---|---|
| | *Church of England.* | *Rs. a. p.* | |
| Kirkee | Rev. F. C. P. Reynolds | 500 – – | 692 |
| | *Roman Catholic.* | | |
| | Rev. F. Ignatius | 80 – – | |
| | *Church of England.* | | |
| Kolapoor | Rev. H. H. Brereton | 500 – – | 20 |
| Ahmednuggur<br>Serroor | Rev. W. Goodall<br>Draws also travelling allowance for visiting Serroor once in two months. | 500 – – | 517 |
| | *Roman Catholic.* | | |
| | One | 80 – – | |
| | *Church of England.* | | |
| Maligaum<br>* Dhoolia<br>Asseerghur | Rev. C. Laing<br>Draws also travelling allowance for visiting Dhoolia six times, and Kunner twice in the year. | 500 – – | 35 |
| | * *Roman Catholic.* | | |
| | One (Vicar) | 38 8 – | |
| | *Church of England.* | | |
| Belgaum<br>Dharwar | Rev. J. Churchill<br>Draws also travelling allowance for visiting Dharwar once a month. | 500 – – | 1,154 |
| | *Roman Catholic.* | | |
| | Rev. F. Maurice | 100 – – | |
| | *Church of England.* | | |
| Aden | Rev. G. P. Badger | 500 – – | 629 |
| Rajcote | Rev. J. J. W. Jervis | 500 – – | 29 |
| Sholapoor<br>Kulladghee | Rev. J. T. Goldstein<br>Draws also travelling allowance for visiting Kulladghee twice in the year. | 500 – – | 136 |
| † Deesa | Rev. G. L. Allen<br>Draws travelling allowance for visiting Sattara once a month during the fine weather, and to reside at Sattara during the monsoon. | 500 – – | 1,141 |
| Malcolm Peth | Rev. W. K. Schwabe<br>Draws travelling allowance for visiting Neemuch six times in the year. | 500 – – | – – Sanatarium for civil and military servants. |
| Bhooj | Rev. T. Watson | 500 – – | 111 |
| Nusseerabad | Rev. M. J. Boys | 500 – – | 148 |

*(continued)*

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† The Roman Catholic priest at Deesa draws conveyance allowance, at 30 rupees per month, from 1st April to 1st October annually.

| STATION. | CHAPLAINS. | Salary per Mensem. | Number of Military. |
|---|---|---|---|
| | *Church of England*—continued. | | |
| | | *Rs. a. p.* | |
| Byculla h - - -<br>Tannah - - - | Rev. J. D. Gibson - -<br>Draws travelling allowance for visiting Tannah once a month. | 500 - - | 6 |
| Dapoolie - - -<br>Rutnagherry - - | Rev. D. H. Cotes - -<br>Draws travelling allowance for visiting Rutnagherry six times in the year. | 500 - - | 3 |
| Ahmedabad - -<br>Baroda - - -<br>Kaira - - - | Rev. G. N. Mitford -<br>Draws travelling allowance for visiting Baroda eight times, and Kaira four times in the year. | 500 - - | 64 |
| | *Roman Catholic.* | | |
| | (Baroda) - - - | 30 - - | — |
| | (Ahmedabad) - - - | 28 - - | |
| | Allowance for visiting Kursole - - - | 9 8 - | |

| STATION. | CHAPLAINS. | Salary per Mensem. | Number of Military. |
|---|---|---|---|
| | *Church of England.* | *Rs. a. p.* | |
| * Hyderabad - -<br>* Kotree - - -<br>Sukkur - - -<br>Shikarpoor - - | Rev. C. Wodehouse -<br>Draws travelling allowance for visiting Shikarpoor and Sukkur twice in the year. | 500 - - | 446 |
| | *Roman Catholic.* | | |
| | * Rev. F. Ireneus - - | 150 - - | |
| | Roman Catholic Priest at Mount Aboo - - | 50 - - | |
| | Allowance for servants at Mount Aboo - - | 9 8 - | |
| | Draws conveyance allowance, at 30 rupees per mensum, from 1st April to 1st October annually. | | |
| | Roman Catholic Priest (vacant) at Rajcote, in Kattywar - - - | 9 8 - | |
| | Roman Catholic Priest at Booj, in Cutch - - | 50 - - | |

*Note.*—Chaplains and Assistant Chaplains, and Ministers of the Church of Scotland, draw travelling allowance, at eight annas per mile, with reference to distance travelled from one station to another when visiting them under order of Government.

There are also about 30 priests of the Portuguese Church drawing allowances at rates varying from 10 rupees to 15 rupees per mensem for ministering to the wants of the native members of their Church. These stipends have been paid from time immemorial, and are quite exceptional, no provision being made in any other place for the spiritual wants of either Protestants or Roman Catholics, not being servants of Government.

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The information afforded in the foregoing statements is not of so full a character as could be desired. It has been found impossible to state, with accuracy, the number of Christians of different ranks in the civil employment at the several stations, or the number of the families of those, either civil or military, in the service of Government. No account appears to be kept of the relative number of Protestants and Roman Catholics among the Europeans in the military service of the Company; but it may perhaps be assumed, as regards the European regiments, that one-third of the non-commissioned officers and privates is, on an average, the proportion of Roman Catholics to Protestants. Among civilians and officers of the army, it may be presumed that the number of Roman Catholics is very small indeed.

The number of Presbyterians, for whom the ministrations of the chaplains of the Church of Scotland are available, is not attainable. The Presbyterian chaplains are permitted to draw travelling allowances, at the rate of half a rupee per mile, when required to visit stations at a distance from the Presidency towns.

DISPOSITION of the Ecclesiastical Establishment of the *Bombay* Presidency in January 1853.—(Letter dated 12th March (No. 7) 1853.)

| Numbers. | Names of Chaplains. | STATIONS. | Church Accommodation. | Number of Sittings in Church. | REMARKS. |
|---|---|---|---|---|---|
| 1 | Rev. R. Y. Keays, A.M. | - Senior Chaplain and Archdeacon. | St. Thomas' Cathedral | 700 | |
| 2 | Rev. W. K. Fletcher, A.M. | - - Senior Chaplain of Kurrachee. | Temporary Church | 800 | |
| 3 | Rev. J. H. Hughes, A.M. | Surat | Christ's Church | 197 | |
| | | Broach | Chapel | " | |
| 4 | Rev. F. J. Spring, A.B. | - - Junior Presidency and Garrison Chaplain. | St. Thomas' Cathedral | " | |
| 5 | Rev. G. Morison, A.M. | Neemuch | Private room | " | |
| 6 | Rev. J. N. Allen, M.A. | - - Senior Chaplain of Poonah. | St. Mary's Church | 700 | |
| 7 | Rev. P. Anderson, M.A. | Colabah | Temporary Church | 450 | |
| | | Harbour | Floating Church | " | |
| | ASSISTANT CHAPLAINS: | | | | |
| 1 | Rev. F. C. P. Reynolds | Kirkee | Christ's Church | 600 | |
| 2 | Rev. H. H. Brereton | Kolapoor | Christ's Church | 180 | |
| 3 | Rev. W. Goodall | Ahmednuggur | Christ's Church | 300 | |
| | | Serroor | Private Room | " | Visited six times in the year. |
| 4 | Rev. R. E. Tyrwhitt | - - - - - | - - - - - | - - | - - Absent on furlough to England, 1 May 1851. |
| 5 | Rev. C. Laing | Malligaum | Christ's Church | 50 | |
| | | Dhoolia | Adawlut | " | - - Visited eight times in the year. |
| | | Asseerghur | Mess Room | " | - - Visited four times in the year. |
| 6 | Rev. J. Churchill | Belgaum | Christ's Church | 325 | For Church. |
| | | | | 720 | Camp ditto. |
| | | Dharwar | Adawlut. | — | |
| 7 | Rev. G. P. Badger | Aden | Temporary Church | 300 | |
| 8 | Rev. J. J. W. Jervis | Rajkote | New Church | 85 | |
| 9 | Rev. J. F. Goldstein | Sholapoor | Christ's Church | 200 | |
| | | Kulladghee | Mess Room | " | - - Visited twice in the year. The Chaplain remaining for two Sundays. |
| 10 | Rev. G. L. Allen | Deesa | Temporary Church | 450 | |
| 11 | Rev. W. K. Schwabe | Malcolm Peth | Christ's Church | 157 | |
| 12 | Rev. G. L. Fenton | - - Junior Chaplain of Poona. | St. Mary's Church | " | |
| 13 | Rev. T. Watson | Bhooj | Church Bungalow | " | |
| 14 | Rev. M. J. Boys | Nusseerabad | Church Bungalow | " | |
| 15 | Rev. J. D. Gibson | Byculla | Christ's Church | 324 | |
| | | Tannah | St. James' Church | 200 | Visited once in the month. |
| 16 | Rev. W. Carr | - - Junior Chaplain of Kurrachee. | Temporary Church | 800 | |
| 17 | Rev. D. H. Cotes | Dapoolie | St. John's Church | 80 | |
| | | Rutnagherry | Adawlut | - - | Visited six times in the year. |
| 18 | Rev. E. N. Dickinson | - - - - - | - - - - - | - - | - - Absent in England on medical certificate, September 1851. |
| 19 | Rev. G. N. Mitford | Ahmedabad | Christ's Church | 150 | |
| | | Baroda | St. James' Church | 150 | - - Visited eight times in the year. |
| | | Kaira | St. Paul's Church | 600 | - - Visited four times in the year. |
| 20 | Rev. C. Wodehouse | Hyderabad | Private Room | " | |
| | | Kotree | - - Ditto | " | |
| | | Sukkur | - - Ditto | " | |
| | | Shikarpoor | - - Ditto | " | |

Bombay, 20 January 1853.

(signed) *J. Bombay.*

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Appendix, No. 6.

STATEMENT of the EXPENSES incurred in the Erection, Reconstruction or Enlargement of Churches in the several Presidencies of *India*, and contributed in aid of Private Subscriptions for the same purpose, from 1832 to the end of 1852.

| CHURCH. | FOR CONSTRUCTION OR REPAIRS. | AMOUNTS. | | |
|---|---|---|---|---|
| | | *Rs.* | *a.* | *p.* |
| INDIA: | | | | |
| Kurnaul | Construction | 22,842 | 19 | 4 |
| St. Peter's | Repairs and additions to | 5,286 | 15 | 10 |
| Allahabad | Government subscriptions | 7,000 | – | – |
| Saugor | Construction | 9,065 | 12 | 1 |
| Church Bungalow (Caunpore) | Construction | 5,000 | – | – |
| Agra, New | Bill, on account of | 39,592 | 5 | 5½ |
| Landour | Construction | 6,000 | – | – |
| Lucknow | Enlargement | 5,500 | – | – |
| Chittagong | Construction | 3,518 | – | – |
| Hazareebaugh | Construction | 10,000 | – | – |
| Cathedral, New, Calcutta | Erection of | 1,50,000 | – | – |
| Simla | Erection of, and loan, 2,000 of which is to be repaid, *vide* para. 13 of letter (No. 2), 1852 | 10,000 | – | – |
| Gowahattee | Towards completion | 2,000 | – | – |
| Ferozepore | ,, erection | 5,000 | – | – |
| St. Stephen's | ,, completion | 10,000 | – | – |
| Umballa | ,, erection | 5,000 | – | – |
| Jullunder | Contribution for three years | 100 per mensem | | |
| Kussowlee | Erection | 5,000 | – | – |
| MADRAS: | | | | |
| Black Town Chapel | Repairs, and erecting belfry | 3,679 | 3 | 1 |
| Black Town Church | Additions | 3,214 | 10 | 2 |
| Kamptee | Erection and alterations | 38,754 | 10 | 4 |
| St. Thomas's Mount | Improvements and repairs | 3,095 | 10 | 1 |
| St. Stephen's, Ootacamund | Enlargement and repairs | 3,325 | 5 | 10 |
| St. George's | Erecting belfry and repairs | 1,912 | 2 | 5 |
| Chapel at Secunderabad | Repairs | 210 | 10 | 11 |
| St. John's, Trichinopoly | Additions and repairs | 3,065 | 1 | – |
| St. John's, Masulipatam | Repairs and enlarging | 10,325 | 12 | 6 |
| St. Mary's, ,, | Repairs | 5,041 | 6 | 2 |
| Lower Fort, Bellary | Repairs | 263 | 10 | 6 |
| St. Mary's | Repairs | 8,170 | 3 | 10 |
| St. Andrew's | Improvements and repairs | 6,809 | 7 | 11 |
| Arcot | Repairs | 324 | 11 | 3 |
| Cannanore | Enlargement and repairs | 8,821 | 11 | 11 |
| Cochin | Repairs | 2,342 | 9 | 2 |
| St. George's Cathedral | Improvements and repairs | 12,219 | 4 | 3 |
| St. Peter's | Repairs | 1,224 | 14 | 2 |
| Bellary | Enlargement, &c. | 6,558 | 14 | 4 |
| Pettah Chapel, Masulipatam | Repairs | 482 | 0 | 4 |
| Church and School-room in the Fort at Vellore | Repairs | 1,683 | 16 | 8 |
| Place of Worship, Vellore | Erection | 2,734 | – | – |
| Church in the Fort at Vellore | Construction | 5,051 | 11 | 6 |
| Chapel at Jaulnah | Erection | 9,711 | – | – |
| Bangalore | Improvements | 4,094 | 9 | 5 |
| Vizagapatam, New | Construction | 8,651 | 9 | 1 |
| Mangalore | Construction | 14,456 | 12 | 4 |
| Nagpore | Repairs | 3,114 | – | – |
| Secunderabad | Improvements | 1,105 | – | – |
| Vepery | Repairs | 425 | – | – |
| St. Mathias', Vepery | Purchase | 21,313 | 3 | 6 |
| Place of Worship, Trepassore | Repairs | 1,285 | 9 | 1 |
| St. Mark's, Bangalore | Repairs | 1,854 | 11 | 4 |
| Trinity ,, | Erection of gallery | 1,612 | 15 | 9 |

Appendix, No. 6.

| CHURCH. | CONSTRUCTION OR REPAIRS. | AMOUNTS. | | |
|---|---|---|---|---|
| MADRAS—*continued.* | | *Rs.* | *a.* | *p.* |
| Poonamallee | Improvements | 2,775 | 6 | 5 |
| Paulgautcherry | Construction | 800 | – | – |
| Pulicat | Repairs | 1,596 | 1 | – |
| Palamcottah | Construction | 3,980 | 13 | 5 |
| Palaveram, Place of Worship | Improvements | 339 | 4 | 4 |
| Seetabuldee | Erection | 2,086 | 13 | 3 |
| Place of Worship, Mercara | Erection | 2,000 | – | – |
| Church | Construction | 2,000 | – | – |
| Christ's Church, at Mhow | Repairs | 710 | 2 | 4 |
| BOMBAY: | | | | |
| Byculla | Completion | 6,000 | – | – |
| Sholapore | Construction and repairs | 3,320 | – | – |
| St. Thomas's Cathedral | Construction of a tower | 16,051 | – | – |
| | | This expense to be divided between Government and the County Fund. | | |
| Malcolm Peth Mahableshwur | Completion | 1,899 | – | – |
| Colaba | Construction | 30,000 | – | – |
| Ahmedabad | Construction | 11,859 | – | – |
| Ahmednuggur | Erection and repairs | 13,631 | – | – |
| Aden | Repairs | 1,535 | – | – |
| Tannah | Repairs | 5,429 | – | – |
| Kirkee | Alterations | 339 | – | – |
| Kolapore | Erection of temporary building | 2,381 | – | – |
| Surat | Repairs | 317 | – | – |
| Poona | Enlarging and repairs | 9,848 | – | – |
| Rajcote | Erection, &c. | 6,490 | – | – |
| Malligaum | Construction, &c. | 4,196 | – | – |
| Dapoolie | For windows | 386 | – | – |
| Baroda | Repairs | 2,899 | – | – |
| Sattara | Completion | 5,178 | – | – |
| Belgaum | For church bell | 150 | – | – |
| Kurrachee | Erection and repairs | 53,507 | – | – |
| Floating Church, Bombay Harbour | Preparing hull of the "Atalanta" | 4,200 | – | – |
| Kotree, Scinde | Place of worship | 1,000 | – | – |

STATEMENT of the EXPENSES incurred in the Erection, Reconstruction, or Enlargement of Roman-Catholic Churches and Chapels in the several Presidencies of *India*, and contributed in aid of Private Subscriptions for the same purpose, from 1832 to the end of 1852.

| CHURCHES OR CHAPELS. | CONSTRUCTION OR REPAIRS. | AMOUNTS. | | |
|---|---|---|---|---|
| INDIA: | | *Rs.* | *a.* | *p.* |
| Agra | Construction | 2,000 | – | – |
| Subathoo | Construction and repairs | 3,953 | – | – |
| Umballa | Erection and repairs | 3,468 | 1 | 8 |
| Ferozepore | Erection | 2,000 | – | – |
| Dinapore | Erection | 2,000 | – | – |

MADRAS:

Appendix, No. 6.

STATEMENT of the EXPENSES incurred in the Erection, Reconstruction or Enlargement of Churches in the several Presidencies of *India*, and contributed in aid of Private Subscriptions for the same purpose, from 1832 to the end of 1852.

| CHURCH. | FOR CONSTRUCTION OR REPAIRS. | AMOUNTS. | | |
|---|---|---|---|---|
| | | *Rs.* | *a.* | *p.* |
| INDIA: | | | | |
| Kurnaul | Construction | 22,842 | 19 | 4 |
| St. Peter's | Repairs and additions to | 5,286 | 15 | 10 |
| Allahabad | Government subscriptions | 7,000 | – | – |
| Saugor | Construction | 9,065 | 12 | 1 |
| Church Bungalow (Caunpore) | Construction | 5,000 | – | – |
| Agra, New | Bill, on account of | 39,592 | 5 | 5½ |
| Landour | Construction | 6,000 | – | – |
| Lucknow | Enlargement | 5,500 | – | – |
| Chittagong | Construction | 3,518 | – | – |
| Hazareebaugh | Construction | 10,000 | – | – |
| Cathedral, New, Calcutta | Erection of | 1,50,000 | – | – |
| Simla | Erection of, and loan, 2,000 of which is to be repaid, *vide* para. 13 of letter (No. 2), 1852 | 10,000 | – | – |
| Gowahattee | Towards completion | 2,000 | – | – |
| Ferozepore | " erection | 5,000 | – | – |
| St. Stephen's | " completion | 10,000 | – | – |
| Umballa | " erection | 5,000 | – | – |
| Jullunder | Contribution for three years | 100 per mensem | | |
| Kussowlee | Erection | 5,000 | – | – |
| MADRAS: | | | | |
| Black Town Chapel | Repairs, and erecting belfry | 3,679 | 3 | 1 |
| Black Town Church | Additions | 3,214 | 10 | 2 |
| Kamptee | Erection and alterations | 38,754 | 10 | 4 |
| St. Thomas's Mount | Improvements and repairs | 3,095 | 10 | 1 |
| St. Stephen's, Ootacamund | Enlargement and repairs | 3,325 | 5 | 10 |
| St. George's | Erecting belfry and repairs | 1,912 | 2 | 5 |
| Chapel at Secunderabad | Repairs | 210 | 10 | 11 |
| St. John's, Trichinopoly | Additions and repairs | 3,065 | 1 | – |
| St. John's, Masulipatam | Repairs and enlarging | 10,325 | 12 | 6 |
| St. Mary's, " | Repairs | 5,041 | 6 | 2 |
| Lower Fort, Bellary | Repairs | 263 | 10 | 6 |
| St. Mary's | Repairs | 8,170 | 3 | 10 |
| St. Andrew's | Improvements and repairs | 6,809 | 7 | 11 |
| Arcot | Repairs | 324 | 11 | 3 |
| Cannanore | Enlargement and repairs | 8,821 | 11 | 11 |
| Cochin | Repairs | 2,342 | 9 | 2 |
| St. George's Cathedral | Improvements and repairs | 12,219 | 4 | 3 |
| St. Peter's | Repairs | 1,224 | 14 | 2 |
| Bellary | Enlargement, &c. | 6,558 | 14 | 4 |
| Pettah Chapel, Masulipatam | Repairs | 482 | 0 | 4 |
| Church and School-room in the Fort at Vellore | Repairs | 1,683 | 16 | 8 |
| Place of Worship, Vellore | Erection | 2,734 | – | – |
| Church in the Fort at Vellore | Construction | 5,051 | 11 | 6 |
| Chapel at Jaulnah | Erection | 9,711 | – | – |
| Bangalore | Improvements | 4,094 | 9 | 5 |
| Vizagapatam, New | Construction | 8,651 | 9 | 1 |
| Mangalore | Construction | 14,456 | 12 | 4 |
| Nagpore | Repairs | 3,114 | – | – |
| Secunderabad | Improvements | 1,105 | – | – |
| Vepery | Repairs | 425 | – | – |
| St. Mathias', Vepery | Purchase | 21,313 | 3 | 6 |
| Place of Worship, Trepassore | Repairs | 1,285 | 9 | 1 |
| St. Mark's, Bangalore | Repairs | 1,854 | 11 | 4 |
| Trinity " | Erection of gallery | 1,612 | 15 | 9 |

Appendix, No. 6.

| CHURCH. | CONSTRUCTION OR REPAIRS. | AMOUNTS. | | |
|---|---|---|---|---|
| MADRAS—*continued.* | | *Rs.* | *a.* | *p.* |
| Poonamallee | Improvements | 2,775 | 6 | 5 |
| Paulgautcherry | Construction | 800 | – | – |
| Pulicat | Repairs | 1,596 | 1 | – |
| Palamcottah | Construction | 3,980 | 13 | 5 |
| Palaveram, Place of Worship | Improvements | 339 | 4 | 4 |
| Seetabuldee | Erection | 2,086 | 13 | 3 |
| Place of Worship, Mercara | Erection | 2,000 | – | – |
| Church | Construction | 2,000 | – | – |
| Christ's Church, at Mhow | Repairs | 710 | 2 | 4 |
| BOMBAY: | | | | |
| Bycullah | Completion | 6,000 | – | – |
| Sholapore | Construction and repairs | 3,320 | – | – |
| St. Thomas's Cathedral | Construction of a tower | 16,051<br>This expense to be divided between Government and the County Fund. | – | – |
| Malcolm Peth Mahableshwur | Completion | 1,899 | – | – |
| Colaba | Construction | 30,000 | – | – |
| Ahmedabad | Construction | 11,859 | – | – |
| Ahmednuggur | Erection and repairs | 13,631 | – | – |
| Aden | Repairs | 1,535 | – | – |
| Tannah | Repairs | 5,429 | – | – |
| Kirkee | Alterations | 339 | – | – |
| Kolapore | Erection of temporary building | 2,381 | – | – |
| Surat | Repairs | 311 | – | – |
| Poona | Enlarging and repairs | 9,848 | – | – |
| Rajcote | Erection, &c. | 6,490 | – | – |
| Malligaum | Construction, &c. | 4,196 | – | – |
| Dapoolie | For windows | 386 | – | – |
| Baroda | Repairs | 2,899 | – | – |
| Sattara | Completion | 5,178 | – | – |
| Belgaum | For church bell | 150 | – | – |
| Kurrachee | Erection and repairs | 53,507 | – | – |
| Floating Church, Bombay Harbour | Preparing hull of the "Atalanta" | 4,200 | – | – |
| Kotree, Scinde | Place of worship | 1,000 | – | – |

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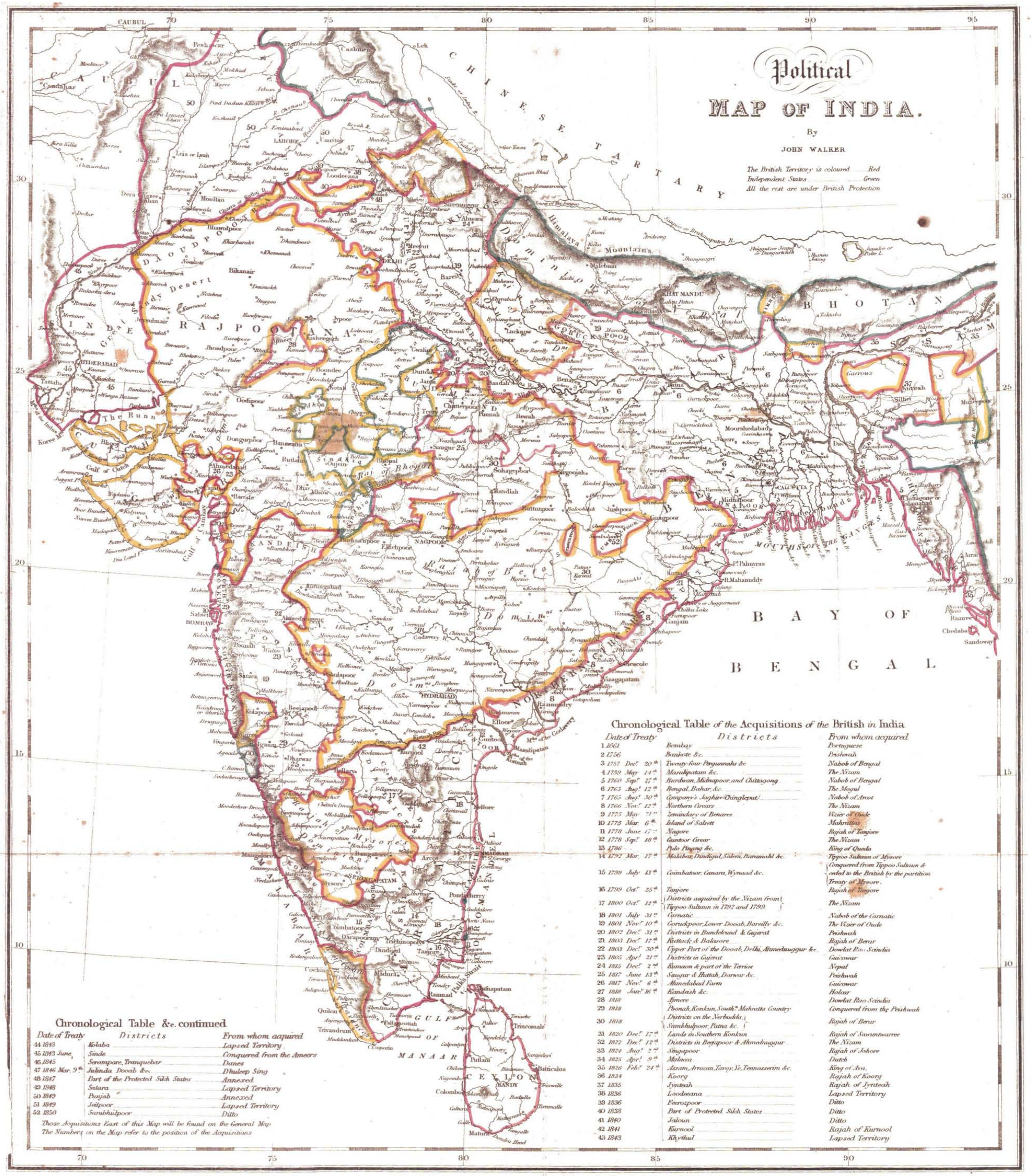
STATEMENT of the EXPENSES incurred in the Erection, Reconstruction, or Enlargement of Roman-Catholic Churches and Chapels in the several Presidencies of *India*, and contributed in aid of Private Subscriptions for the same purpose, from 1832 to the end of 1852.

| CHURCHES OR CHAPELS. | CONSTRUCTION OR REPAIRS. | AMOUNTS. | | |
|---|---|---|---|---|
| INDIA: | | *Rs.* | *a.* | *p.* |
| Agra | Construction | 2,000 | – | – |
| Subathoo | Construction and repairs | 3,953 | – | – |
| Umballa | Erection and repairs | 3,468 | 1 | 8 |
| Ferozepore | Erection | 2,000 | – | – |
| Dinapore | Erection | 2,000 | – | – |

Appendix, No 6.

| CHURCHES OR CHAPELS. | CONSTRUCTION AND REPAIRS. | AMOUNTS. | | |
|---|---|---|---|---|
| MADRAS: | | *Rs.* | *a.* | *p.* |
| Cathedral | Enlargement and repairs | 3,900 | – | – |
| Roman Catholic Church, Madras | Repairs, sanctioned to India | 5,000 | – | – |
| Lock Hospital, Bellary | Conversion into a place of worship | 1,556 | 4 | 9 |
| Chapel at Bellary | Additions and repairs | 1,623 | 7 | 6 |
| Church, St. Thomas' Mount | Enlarging | 2,000 | – | – |
| Chapel - - ditto | Completion | 1,000 | – | – |
| Chapel at Cuddalore | Enlargement and repairs | 700 | – | – |
| Place of worship at Secunderabad | Enlargement | 2,300 | – | – |
| Chapel - - ditto | Erection and rebuilding | 2,349 | – | – |
| Chapel at Camptee | Erection | 6,000 | – | – |
| Chapel at Poonamallee | Enlargement | 700 | – | – |
| Church at Bangalore | Erection | 4,000 | – | – |
| Church at Trichinopoly | Repairs | 1,459 | 10 | 10 |
| Church at Jaulnah | Construction | 2,000 | – | – |
| Church at Vizagapatam | Construction | 2,500 | – | – |
| Chapel at Cannanore | Repairs | 1,602 | 15 | 2 |
| BOMBAY: | | | | |
| Santissima Trinidade, Salsette | Repairs | 1,290 | – | – |
| Mouza Kowlur Khood | Repairs | 400 | – | – |
| Poona | Erection | 2,000 | – | – |
| Colaba | New ceiling | 1,244 | – | – |
| Surat | Repairs | 400 | – | – |
| Bhooj | For a verandah | 144 | – | – |
| Kirkee | Repairs | 580 | – | – |
| Deesa | Improvements | 439 | – | – |
| Belgaum | Enlargement and repairs | 2,342 | – | – |
| Ahmednuggur | Erection | 2,000 | – | – |
| Kurrachee | Repairs | 1,100 | – | – |
| Aden | Completion | 1,000 | – | – |
| Sholapore | Completion | 2,000 | – | – |


CAUBUL
CHINESE TARTARY
RAJPOOTANA
Great Sandy Desert
DAOUDPOOR
SINDE
The Runn
Gulf of Cutch
Gulf of Cambay
KANDEISH
BHOTAN
Himalaya Mountains
Dominions
Mysore
CEYLON
GULF OF MANAAR
BAY OF BENGAL
MOUTHS OF THE GANGES
NORTHERN CIRCARS
DELHI
LAHORE
AGRA
BOMBAY
HYDRABAD
NAGPOOR
CALCUTTA
MADRAS
SERINGAPATAM
KATHMANDU
KANDY
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# Political
# MAP OF INDIA.

By

JOHN WALKER

The British Territory is coloured ...... Red
Independent States ...... Green
All the rest are under British Protection

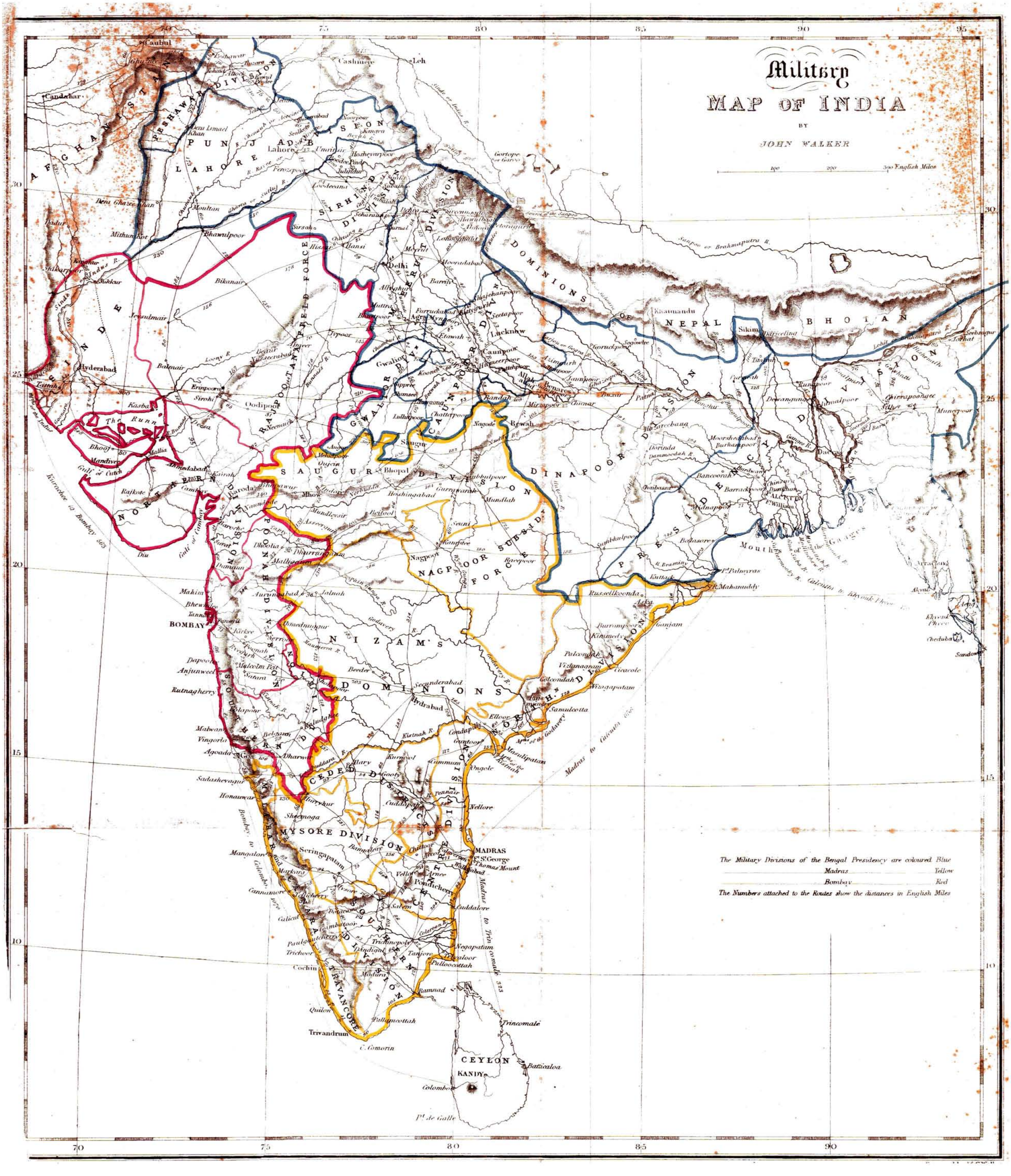
## Chronological Table of the Acquisitions of the British in India

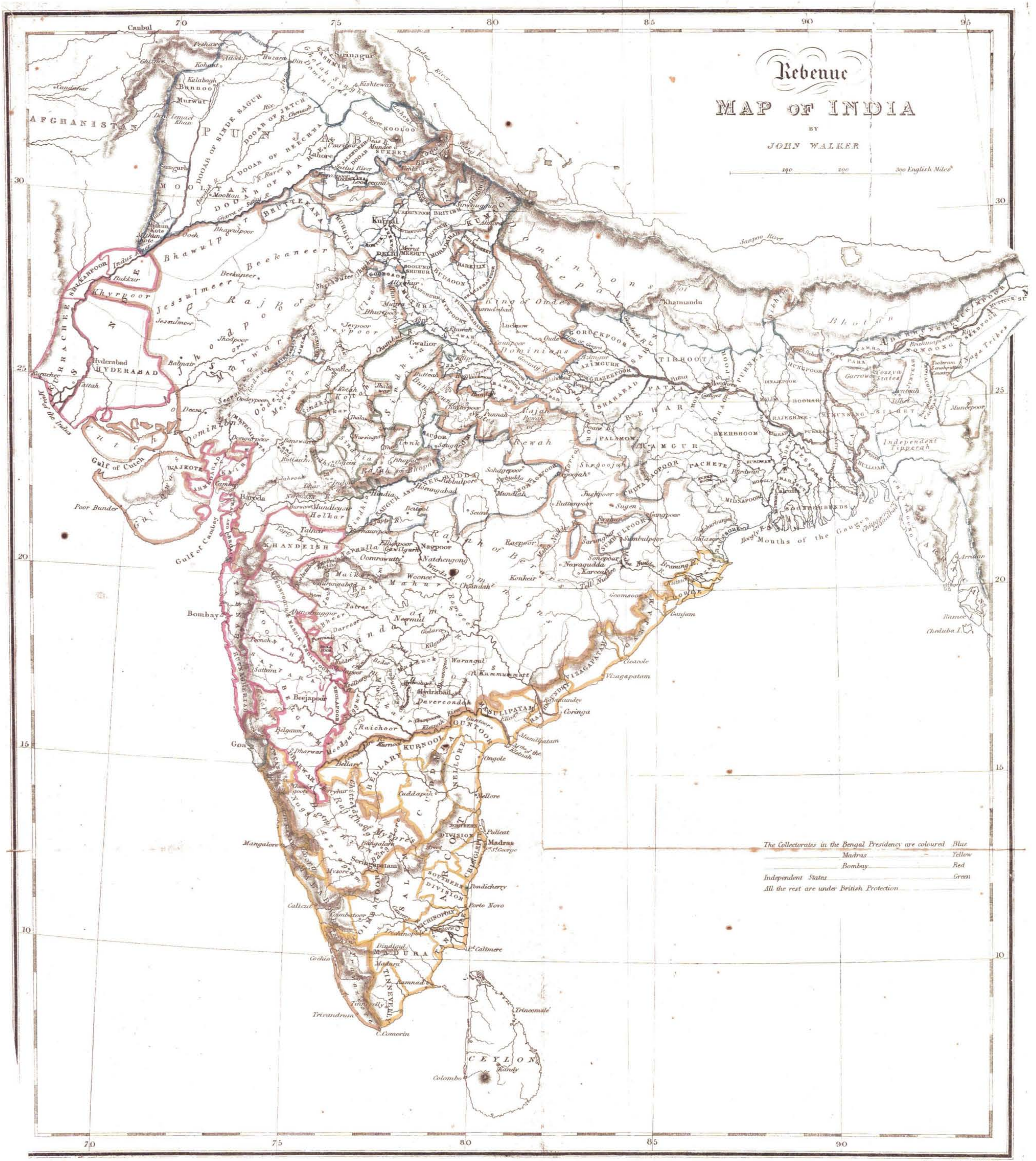
| Date of Treaty | Districts | From whom acquired |
|---|---|---|
| 1 1661 | Bombay | Portuguese |
| 2 1756 | Bankote &c. | Peishwah |
| 3 1757 Decr. 20th | Twenty-four Pergunnahs &c | Nabob of Bengal |
| 4 1759 May 14th | Masulipatam &c. | The Nizam |
| 5 1760 Sepr. 27th | Burdwan, Midnapoor, and Chittagong | Nabob of Bengal |
| 6 1765 Augt. 12th | Bengal, Bahar, &c. | The Mogul |
| 7 1765 Augt. 30th | Company's Jaghire (Chingleput) | Nabob of Arcot |
| 8 1766 Novr. 12th | Northern Circars | The Nizam |
| 9 1775 May 21st | Zemindary of Benares | Vizier of Oude |
| 10 1775 Mar. 6th | Island of Salsett | Mahrattas |
| 11 1778 June 17th | Nagore | Rajah of Tanjore |
| 12 1778 Sepr. 18th | Guntoor Circar | The Nizam |
| 13 1786 | Pulo Pinang &c. | King of Queda |
| 14 1792 Mar. 17th | Malabar, Dindigul, Salem, Baramahl &c. | Tippoo Sultaun of Mysore |
| 15 1799 July 13th | Coimbatoor, Canara, Wynaad &c. | Conquered from Tippoo Sultaun & ceded to the British by the partition Treaty of Mysore. |
| 16 1799 Octr. 25th | Tanjore | Rajah of Tanjore |
| 17 1800 Octr. 12th | Districts acquired by the Nizam from Tippoo Sultaun in 1792 and 1799. | The Nizam |
| 18 1801 July 31st | Carnatic | Nabob of the Carnatic |
| 19 1801 Novr. 10th | Goruckpoor, Lower Dooab, Bareilly &c. | The Vizier of Oude |
| 20 1802 Decr. 31st | Districts in Bundelcund & Gujerat | Peishwah |
| 21 1803 Decr. 17th | Kuttack & Balasore | Rajah of Berar |
| 22 1803 Decr. 30th | Upper Part of the Dooab, Delhi, Ahmednuggur &c. | Dowlat Rao Scindia |
| 23 1805 Aprl. 21st | Districts in Gujerat | Guicowar |
| 24 1815 Decr. 2nd | Kumaon & part of the Terriae | Nepal |
| 25 1817 June 13th | Saugur & Huttah, Darwar &c. | Peishwah |
| 26 1817 Novr. 6th | Ahmedabad Farm | Guicowar |
| 27 1818 Jany. 16th | Kandeish &c. | Holcar |
| 28 1818 | Ajmere | Dowlat Rao Scindia |
| 29 1818 | Poonah, Konkun, Southn. Mahratta Country | Conquered from the Peishwah |
| 30 1818 | Districts on the Nerbudda, Sumbhulpoor, Patna &c. | Rajah of Berar |
| 31 1820 Decr. 17th | Lands in Southern Konkun | Rajah of Sawuntwarree |
| 32 1822 Decr. 12th | Districts in Beejapoor & Ahmednuggur | The Nizam |
| 33 1824 Augt. 2nd | Singapoor | Rajah of Johore |
| 34 1825 Aprl. 9th | Malacca | Dutch |
| 35 1826 Feby. 24th | Assam, Arracan, Tavoy, Ye, Tennasserim &c. | King of Ava. |
| 36 1834 | Koorg | Rajah of Koorg |
| 37 1835 | Jynteah | Rajah of Jynteah |
| 38 1836 | Loodeeana | Lapsed Territory |
| 39 1836 | Feerozpoor | Ditto |
| 40 1838 | Part of Protected Sikh States | Ditto |
| 41 1840 | Jaloun | Ditto |
| 42 1841 | Kurnool | Rajah of Kurnool |
| 43 1843 | Khythul | Lapsed Territory |

## Chronological Table &c. continued

| Date of Treaty | Districts | From whom acquired |
|---|---|---|
| 44 1843 | Kolaba | Lapsed Territory |
| 45 1843 June, | Sinde | Conquered from the Ameers |
| 46 1845 | Serampore, Tranquebar | Danes |
| 47 1846 Mar. 9th | Julinda Dooab &c. | Dhuleep Sing |
| 48 1847 | Part of the Protected Sikh States | Annexed |
| 49 1848 | Satara | Lapsed Territory |
| 50 1849 | Punjab | Annexed |
| 51 1849 | Jeitpoor | Lapsed Territory |
| 52 1850 | Sumbhulpoor | Ditto |

Those Acquisitions East of this Map will be found on the General Map
The Numbers on the Map refer to the position of the Acquisitions


Military
MAP OF INDIA
BY
JOHN WALKER
100 200 300 English Miles
The Military Divisions of the Bengal Presidency are coloured Blue
Madras Yellow
Bombay Red
The Numbers attached to the Routes show the distances in English Miles
AFGHANISTAN
PESHAWAR DIVISION
PUNJAB
LAHORE
SIRHIND DIVISION
MEERUT DIVISION
SINDE
RAJPOOTANA FIELD FORCE
GWALIOR DIV.
CAUNPOOR DIV.
DOMINIONS OF NEPAL
BHOTAN
DINAPOOR DIVISION
PRESIDENCY DIVISION
SAUGUR DIVISION
NAGPOOR SUBSIDY FORCE
NORTHERN DIVISION
POONAH DIVISION
NIZAM'S DOMINIONS
NORTHERN DIVISION
SOUTHERN DIVISION
CEDED DISTRICTS
MYSORE DIVISION
CENTRE DIVISION
MALABAR
SOUTHERN DIVISION
TRAVANCORE
CEYLON
KANDY
Caubul
Candahar
Cashmere
Leh
Lahore
Delhi
Agra
Lucknow
Benares
Patna
Calcutta
Hyderabad
The Runn
Gulf of Cutch
Gulf of Cambay
BOMBAY
Nagpoor
Secunderabad
MADRAS
Ft. St. George
Seringapatam
Cochin
Trivandrum
C. Comorin
Colombo
Pt. de Galle
Trincomalé
Mouths of the Ganges
Madras to Calcutta 656
Madras to Trincomalé 323
Bombay to Colombo
Kurrachee to Bombay 565
70
75
80
85
90
95
10
15
20
25
30

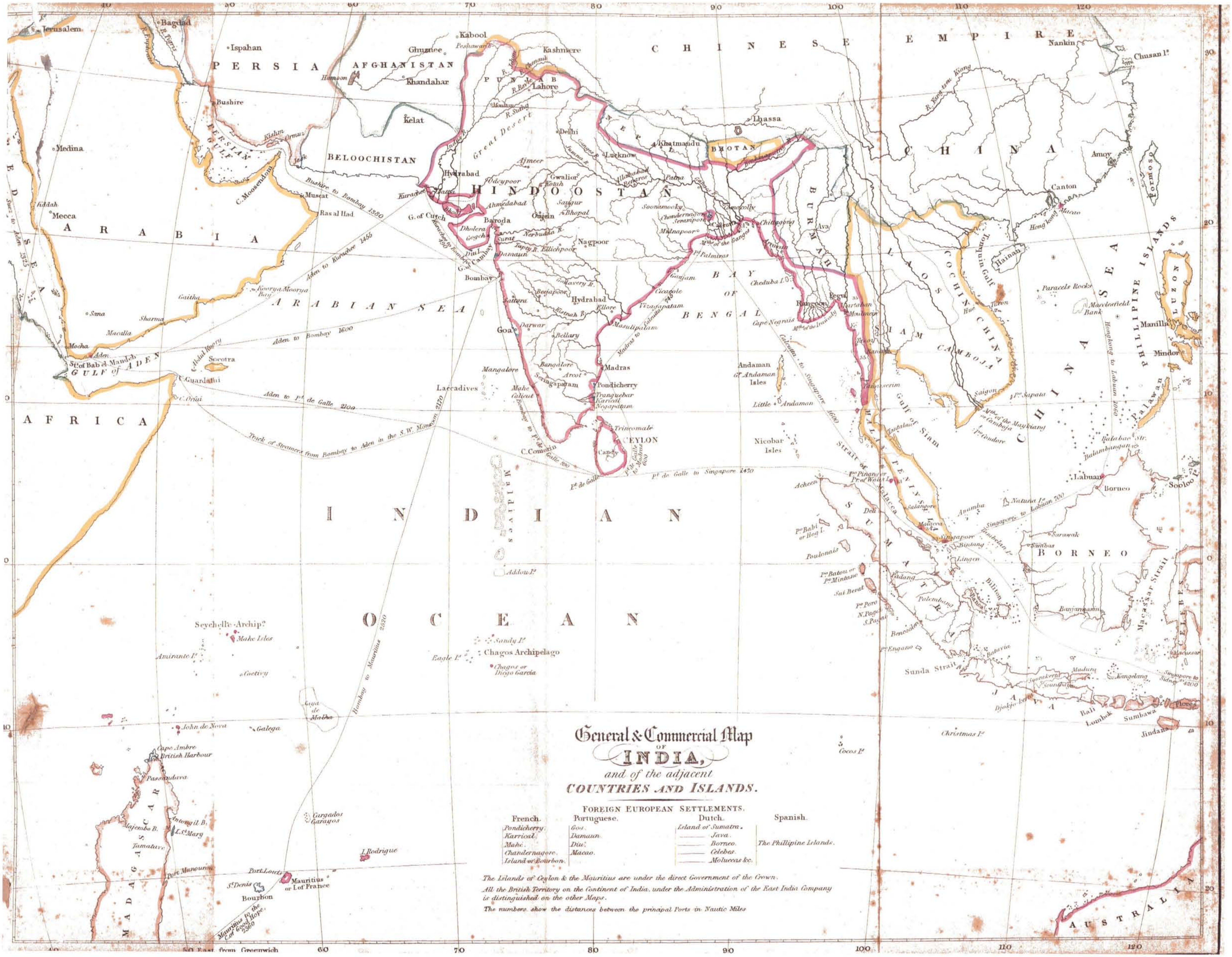


Caubul
70
75
80
85
90
95
30
25
20
15
10
AFGHANISTAN
Candahar
Peshawer
Kohaut
Attock
Kalabagh
Bunnoo
Murwut
Dera Ismael Khan
Sungurh
Sirinagur
Kishtewar
Gholab Singh's Dominions
PUNJAB
Lahore
Mooltan
MOOLTAN
Bhawulpoor
Bhawulpoor
Ooch
Beekaneer
Jessulmeer
Jodhpoor
Rajpootana
SHIKARPOOR
Bukkur
Khyrpoor
KURRACHEE
Kurachee
Hyderabad
HYDERABAD
Tattah
Mouths of the Indus
Cutch
Gulf of Cutch
RAJKOTE
Poor Bunder
Gulf of Cambay
Cambay
Baroda
Deesa
Oodeypoor
Mewar
Kotah
Jeypoor
Delhi
DELHI
Meerut
MEERUT
Kurnal
Agra
Muttra
Bhurtpoor
Gwalior
Allyghur
Budaoon
Bareilly
Kumaon
Almora
King of Oude's Dominions
Furruckabad
Lucknow
Oude
Nepal
Khatmandu
GORUCKPOOR
Bhotan
Sanpoo River
Juanpoor
Azimgurh
Ghazeepoor
SHAHABAD
PATNA
Patna
TIRHOOT
PURNEA
Monghyr
BEHAR
RAMGUR
PALAMOW
BEERBHOOM
PACHETE
Burdwan
Hoogly
Calcutta
Midnapoor
Sunderbunds
Mouths of the Ganges
Dinajpoor
Rungpoor
Rajeshahe
Mymunsing
Sylhet
Independent Tipperah
Bulloah
Chittagong
Cossya States
Gorrows
Jyntea
Muneepoor
Naga Tribes
Assam
Arracan
Ramree I.
Cheduba I.
Rewah
Bundelcund
Saugor
Bhopal
Oojein
Indore
Dhar
Holkar
Jubbulpore
Hoshungabad
Mundlah
Sohagpoor
Ruttunpoor
Raepoor
Sumbulpoor
SUMBULPOOR
Sonepoor
Sirguja
Jushpoor
Gangpoor
Chota Nagpoor
Cuttack
Balasore
Pooree
Braming R.
Goomsoor
Ganjam
GANJAM
Cicacole
Vizagapatam
VIZAGAPATAM
Rajamundry
Coringa
Masulipatam
MASULIPATAM
Guntoor
GUNTOOR
Ongole
Nellore
NELLORE
Khandeish
KHANDEISH
Tapty R.
Nagpoor
Ellichpoor
Oomrawutty
Chandah
Berar
Aurungabad
Ahmednuggur
Poonah
POONAH
Bombay
Sattara
Beejapoor
SHOLAPOOR
Belgaum
Goa
Dharwar
DHARWAR
Bellary
BELLARY
Kurnool
Cuddapah
CUDDAPAH
Nizam's Dominions
Hydrabad
Beder
Warungul
Raichoor
Mysore
Seringapatam
Bangalore
Mangalore
Canara
Calicut
Malabar
Coimbatoor
COIMBATOOR
Madras
Ft. St. George
Pulicat
ARCOT
Pondicherry
Porto Novo
Salem
Trichinopoly
Tanjore
Pt. Calimere
Madura
MADURA
Dindigul
Ramnad
Tinnevelly
TINNEVELLY
Cochin
Travancore
Trivandrum
C. Comorin
Trincomale
CEYLON
Kandy
Colombo
100
200
300 English Miles

# Rebenue
# MAP OF INDIA
BY
JOHN WALKER

The Collectorates in the Bengal Presidency are coloured ……… Blue
——— Madras ——— Yellow
——— Bombay ——— Red
Independent States ——— Green
All the rest are under British Protection ———

Engraved by J. & C. Walker.



PERSIA
AFGHANISTAN
BELOOCHISTAN
HINDOOSTAN
CHINESE EMPIRE
CHINA
BURMAH
LAOS
COCHIN CHINA
CAMBOJA
SIAM
BHOTAN
PUNJAB
NEPAUL
ARABIA
AFRICA
RED SEA
PERSIAN GULF
ARABIAN SEA
GULF OF ADEN
BAY OF BENGAL
CHINA SEA
INDIAN OCEAN
PHILLIPINE ISLANDS
LUZON
SUMATRA
BORNEO
JAVA
CELEBES
MADAGASCAR
AUSTRALIA
CEYLON
Jerusalem
Bagdad
Ispahan
Bushire
Medina
Mecca
Kabool
Peshawar
Ghuznee
Kandahar
Kelat
Kashmere
Lahore
Delhi
Lucknow
Khatmandu
Lhassa
Patna
Benares
Allahabad
Ajmeer
Gwalior
Hydrabad
Kurachee
Tatta
Baroda
Surat
Damaun
Diu
Bombay
Nagpoor
Calcutta
Chandernagore
Serampore
Midnapoor
Chittagong
Ava
Rangoon
Pegu
Martaban
Moulmein
Tavoy
Tenasserim
Goa
Mangalore
Calicut
Mahe
Bellary
Bangalore
Seringapatam
Arcot
Madras
Pondicherry
Tranquebar
Karical
Negapatam
Masulipatam
Vizagapatam
Cicacole
Ganjam
Trincomale
Candy
Pt. de Galle
C. Comorin
Laccadives
Maldives
Chagos Archipelago
Diego Garcia
Seychelle Archip.
Mahe Isles
Mauritius or I. of France
Bourbon
Port Louis
St. Denis
Rodrigue
Andaman Isles
Nicobar Isles
Singapore
Malacca
Penang
Canton
Hong Kong
Macao
Amoy
Nankin
Chusan Is.
Formosa
Hainan
Manilla
Mindoro
Palawan
Labuan
Sarawak
Banjarmassin
Macassar
Batavia
Sunda Strait
Christmas Is.
Cocos Is.
Aden
Mocha
Muscat
Ras al Had
Socotra
Guardafui
Kishm
Ormuz
Aden to Bombay 1600
Bushire to Bombay 1380
Aden to Kurachee 1455
Aden to Pt. de Galle 2100
Track of Steamers from Bombay to Aden in the S.W. Monsoon 2170
Pt. de Galle to Singapore 1470
Calcutta to Singapore 1600
Hongkong to Labuan 1060
Singapore to Labuan 700
Bombay to Mauritius 2550
Mauritius to the C. of Good Hope 2360
Suez to Aden 1325
50 East from Greenwich

# General & Commercial Map
OF
# INDIA,
and of the adjacent
## COUNTRIES AND ISLANDS.

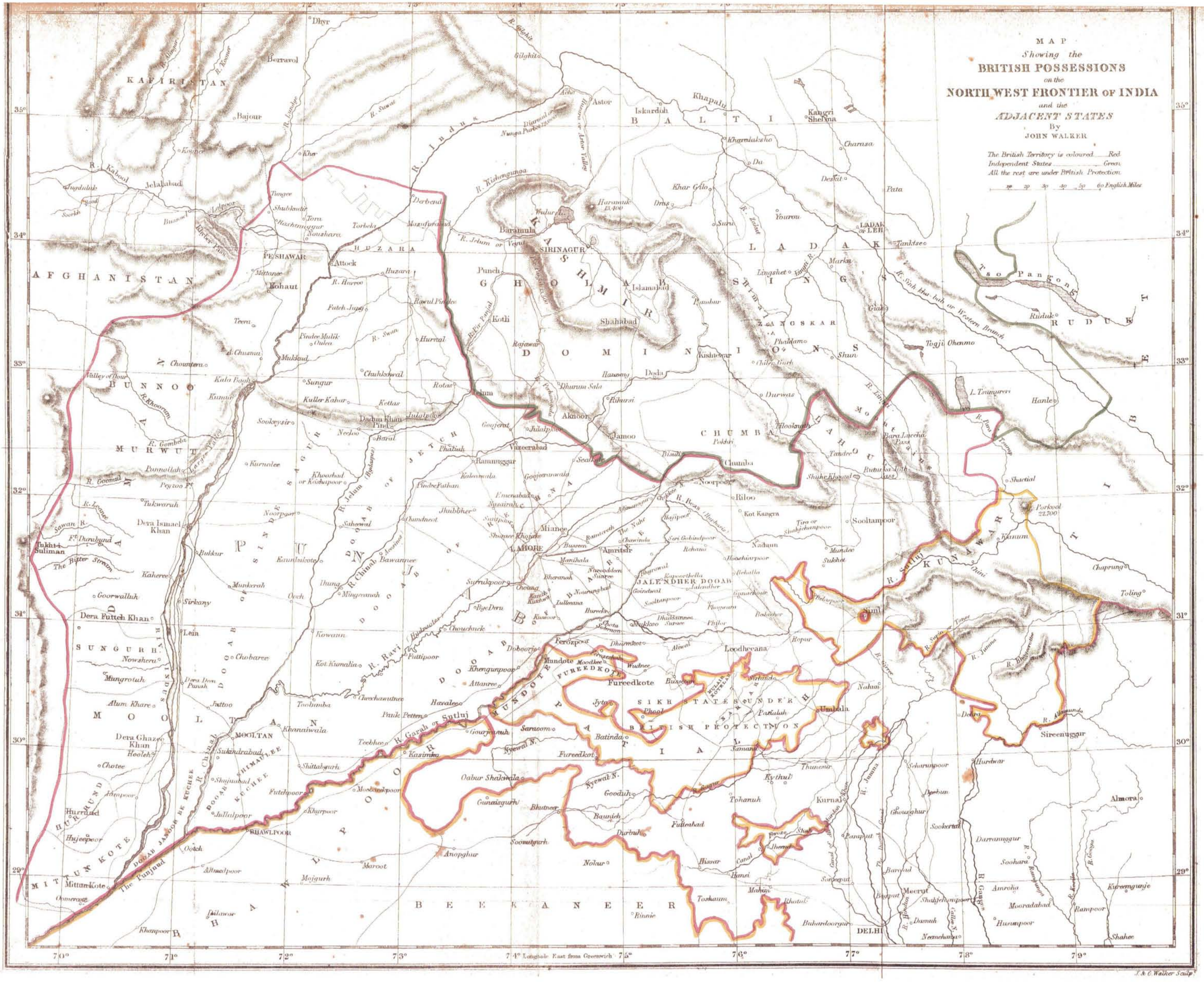
FOREIGN EUROPEAN SETTLEMENTS.

| French. | Portuguese. | Dutch. | Spanish. |
|---|---|---|---|
| *Pondicherry.* | *Goa.* | *Island of Sumatra.* | |
| *Karrical.* | *Damaun.* | —— *Java.* | |
| *Mahe.* | *Diu.* | —— *Borneo.* | *The Phillipine Islands.* |
| *Chandernagore.* | *Macao.* | —— *Celebes.* | |
| *Island of Bourbon.* | | —— *Moluccas &c.* | |

*The Islands of Ceylon & the Mauritius are under the direct Government of the Crown.*

*All the British Territory on the Continent of India, under the Administration of the East India Company is distinguished on the other Maps.*

*The numbers show the distances between the principal Ports in Nautic Miles*



MAP
*Showing the*
**BRITISH POSSESSIONS**
*on the*
**NORTH WEST FRONTIER OF INDIA**
*and the*
*ADJACENT STATES*
By
JOHN WALKER

*The British Territory is coloured ...... Red*
*Independent States ...... Green*
*All the rest are under British Protection*

10 20 30 40 50 60 English Miles
Longitude East from Greenwich
70° 71° 72° 73° 74° 75° 76° 77° 78° 79°
35° 34° 33° 32° 31° 30° 29°
KAFIRISTAN
AFGHANISTAN
Jelalabad
Kabool
Khyber Pass
PESHAWAR
Attock
Kohaut
HUZARA
BUNNOO
MURWUT
Dera Ismael Khan
Tukht-i-Suliman
SUNGURH
Dera Futteh Khan
Dera Ghazee Khan
MOOLTAN
MITTUN KOTE
Mittun Kote
KASHMIR
SIRINAGUR
Gilghit
Iskardoh
BALTI
LADAK
LADAK or LEH
Tso Pangong
RUDUK
TIBET
GHOLAB SINGH'S DOMINIONS
Jamoo
CHUMBA
LAHOUL
KUNAWAR
LAHORE
Amritsir
PUNJAB
JALENDHER DOOAB
Simla
Ferozpoor
Loodheeana
Fureedkote
SIKH STATES UNDER BRITISH PROTECTION
PATIALA
Umbala
Hissar
Hansi
DELHI
Meerut
Almora
BHAWULPOOR
BEEKANEER
R. Indus
R. Sutluj
R. Jumna
R. Ganges

J. & C. Walker Sculp.

# SUPPLEMENTAL APPENDIX

TO

# REPORTS

FROM THE

# SELECT COMMITTEE

ON

# INDIAN TERRITORIES.

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*Ordered, by* The House of Commons, *to be Printed,*
8 *August* 1853.

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## Appendix, No. 1.

Statement referred to in the Evidence of T. L. Peacock, Esq., 11 July 1853, Q. 8113 - - - - - - - - - - - - - - p. 3

## Appendix, No. 2.

Copies of Orders by Sir Charles Metcalfe, Lord Ellenborough, and other subsequent Governors, respecting the Public Press, and of Public Servants communicating with the Public Press, to the present Period - - - - - - - - - p. 5

Copy of the Minute of the Marquis Wellesley as to the Period at which Civil Servants should be able to Retire from the Public Service - - - - - - - p. 11

# SUPPLEMENTAL APPENDIX

TO

## Reports from Select Committee appointed to inquire into the Operation of the Act 3 & 4 Will. 4, c. 85, for effecting an Arrangement with the East India Company, and for the better Government of Her Majesty's Indian Territories, till the 30th day of April 1854.

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## Appendix, No. 1.

Statement referred to in the Evidence of *T. L. Peacock*, Esq., 11 July 1853, Q. 8113.

**Appendix, No. 1.**

### BARRACKS FOR EUROPEAN TROOPS.

The proper size and structure for these barracks engaged the special consideration of the Government of India in the year 1834–35, and, after consultation with the Commandants of regiments, a plan was arranged, according to which all new permanent barracks were to be built. It was called "The Standard Plan." The height of the barracks was fixed at 20 feet, with a flat roof. The height of the verandahs 16 feet, and the interior spaces gave 1,200 cubic feet to each man. The plan was circulated to the Governments of Madras and Bombay, with orders that it should be duly observed at those Presidencies. Since that date, barracks have been erected at the following places, viz.:

### BENGAL.

*Hazareebaugh.*—These, for a complete regiment of European infantry, were ordered in 1835–36, in substitution for those at Berhampore, which had been found to be unhealthy. The site of Hazareebaugh was fixed upon on the belief of its superior salubrity. These barracks were not of a very permanent description. The outlay upon them up to 1843 amounted to 1,11,584 rupees.

*Moulmein.*—Temporary barracks constructed in the year 1841 for an infantry regiment. The outlay upon them up to 1844 was 54,901 rupees.

*Meerut.*—Barracks for a European infantry regiment in 1843; cost, 1,40,925 rupees.

*Subathoo* and *Kussowlie.*—In the year 1843 it was determined to give to a portion of the troops the advantage of being located on the Hills. Subathoo was fixed upon for one regiment, and Kussowlie for another. The outlay at Subathoo was 2,30,427 rupees, and at Kussowlie 2,15,669 rupees.

*Ferozepore.*—Barracks for a regiment of infantry; for two troops horse artillery, &c., have been constructed at Ferozepore between 1843 and 1849, at a cost of 5,34,258 rupees.

*Umbala.*—In consequence of the insalubrity of Kurnaul as a station for European troops, it was determined in the year 1843 to withdraw the European troops from it, and to construct barracks for them elsewhere, viz., at Umbala and on the Hills. Those constructed at Umbala cost 6,01,218 rupees.

*Jullunder.*—On the occupation of the Jullunder Dooab, barracks were built at an outlay of 5,13,868 rupees.

*Dugshaie.*—In the year 1847 it was proposed to extend the benefits of the Hill stations to an additional regiment of infantry. Dugshaie was fixed upon for this purpose, and complete barracks for a regiment of European infantry were constructed there at a cost of 3,49,031 rupees.

*Punjab.*—Since the occupation of the Punjab, barracks have been constructed, or are in process of construction, at

*Meean Meer*—for two regiments of European infantry; two troops of European horse artillery; and four companies of European foot artillery.

*Peshawur*—for two regiments of European infantry; two troops of European horse artillery; and four companies of European foot artillery.

*Wuzeerabad*—for one regiment of European infantry. (These are temporary barracks, as the regiment is to be removed to Sealkote.)

*Sealkote*—for one regiment of European infantry; one troop of horse artillery; and one company of foot artillery.

*Rawul Pindee*—for one regiment of European infantry.

The expense of these works has been and continues to be very large.

## MADRAS.

*Bellary*, 1849-50.—Construction of a barrack for one European regiment, 2,36,745 rupees.

*Neilgherries*, 1849-50.—Barrack for the wing of a European regiment, 3,10,476 rupees.

[These barracks are now in process of being completed.]

*Bangalore*, 1845-46.—Construction of a new barrack for a regiment of dragoons, and conversion of the old dragoon barrack into a barrack for a regiment of European infantry, 4,63,000 rupees.

## BOMBAY.

*Poonah*.—Barracks for two regiments of infantry have been constructed at Poonah since the year 1842, at a cost of 6,41,164 rupees.

*Sukkur*.—Barracks for a regiment of European infantry were constructed at Sukkur in 1843-45, at a cost of 1,67,990 rupees, but the station having been found unhealthy, has been abandoned for European troops.

*Hydrabad* (*Scinde*).—Barracks for European troops constructed at a cost of 2,95,053 rupees.

*Kurrachee*.—The cost of barracks at this place, of which returns have been received, amounts to 1,41,742 rupees, but the returns are incomplete.

In addition to the new barracks, there has been a continual and very large expenditure in adding to the barracks at old stations, to provide for increased strength of regiments; in improving barracks by adding to their ventilation, by increasing the accommodation for married men, by adding punkahs, plunging baths and washing houses, and by enlargements and improvements in hospitals. Detailed accounts of these could be given if required, but a complete statement of the expenses thus incurred cannot be made out without reference to India.

### SANITARIAL STATIONS.

Additional stations on the Hills, as convalescent hospitals, have been established at

Darjeeling.
Murree (Punjab).
Mount Aboo.
Ramanadroog.

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East India House,
May 1853.

PHILIP MELVILL,
Sec. Mil. Dep.

Appendix, No. 2.

## Appendix, No. 2.

COPIES of ORDERS by Sir *Charles Metcalfe*, Lord *Ellenborough*, and other subsequent Governors, respecting the PUBLIC PRESS, and of PUBLIC SERVANTS communicating with the PUBLIC PRESS, to the present Period; also,

COPY of the MINUTE of the Marquis *Wellesley* as to the Period at which CIVIL SERVANTS should be able to retire from the PUBLIC SERVICE.

East India House,
13 January 1854.

JAMES C. MELVILL.

## LIST.

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Minute by the Governor-General, dated 17 April 1835 - - - - - - - - - 5
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Minute by the Governor of Bombay, subscribed to by the Board, dated 31 August 1838 - - 8
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Letter from the Secretary to the Government of India with the Governor-General, to the Secretary to the Government of India, dated 1 October 1838 - - - - - - - 8
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Minute by the Marquis Wellesley:
  Extract from the Governor-General's Notes for an Official Despatch to be hereafter forwarded to the Court of Directors, with respect to the foundation of a College at Fort William, dated 10 July 1800 - - - - - - - - - - - 11

East India House,
13 January 1854.

*T. L. Peacock,*
Examiner of India Correspondence.

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## INDIA.

### MINUTE by the Honourable the Governor-General; dated 17 April 1835.

THE reasons which induced me to propose to the Council the abolition of the existing restrictions on the press in India, accord entirely with the sentiments expressed by Mr. Macaulay in the Minute accompanying the draft of an Act, which, at our request, he has had the kindness to prepare, with a view to give effect to the unanimous resolution of the Council.

Those reasons were as follows:

1st. That the press ought to be free, if consistently with the safety of the State it can be; in my opinion it may be so; I do not apprehend danger to the State from a free press; but if danger to the State should arise, the Legislative Council has the power to apply a remedy.

2d. That the press is already practically free, and that the Government has no intention to enforce the existing restrictions, while we have all the odium of those restrictions as if the press were shackled. It is no argument in favour of the continuance of these unpopular restrictions, that they may at any time be enforced, for if restrictions should be necessary to ward off danger from the State, they may be imposed and enforced instanter.

3d. That the existing restrictions leave room for the exercise of caprice on the part of the Governments in India. One Council or one Governor may be for leaving the press free, another may be for restraining it. There is no certain law, and any one connected with the press might be any day subjected to arbitrary and tyrannical power for any slight violation of rules, the total violation of which has been long tacitly sanctioned.

4th. The different state of the law or the want of any law at the other Presidencies, renders the enactment of some general law for all India indispensable. To extend the odious and useless restrictions which now exist is out of the question; and no law in my opinion could be devised, with any good effect, except a law making the press free.

We are much indebted to Mr. Macaulay for the Act which he has had the goodness to prepare for us. The penal provisions which it contains have been already partially discussed, and will come more fully under consideration at the next Council. They are I conclude, unavoidable, but they show how much easier it is to rescind laws than to make them; for while the existing restrictions are got rid of in a few words, we are compelled to make a long enactment for the sole purpose of making printers and publishers accessible to the laws of the land.

(signed) *C. T. Metcalfe.*

Judicial Department, 18 May 1835.

(True copy.)

(signed) W. H. Macnaghten,
Secretary to the Government of India.

17 April 1835.

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MINUTE of the Honourable the Governor-General; dated 27 April 1835.

COLONEL MORISON proposes the addition of a clause to the proposed press law, declaring that the Government will retain the power of instantly suppressing any publication, if it should at any time appear to risk the safety of the State, and that this power shall be common to the Governments of all the Presidencies.

2. It does not seem to me that such a clause is either necessary or expedient.

3. The power of providing for the safety of the State is inherent in the legislature and the government of every country. It is not probable that the safety of the State would be endangered so suddenly by any operations of the press, as not to afford time to the Legislative Council to apply a remedy, but if such an extreme case of sudden and imminent danger can be conceived, what government would hesitate to protect itself, until the Legislature of India could provide for the case.

4. To declare that such a power is retained, is not only unnecessary, but would convey to the public and to the subordinate governments a notion that occasions for the exercise of arbitrary power were expected, and that its exercise would not be deemed extraordinary; if I mistake not, our object is to subject the press exclusively to the laws, and to prevent the exercise of arbitrary power, which cannot be conferred consistently with any limitation to the effects of caprice or false alarm.

5. Were we to adopt Colonel Morison's proposition, the power of the Governments over the press would be made by law more despotic than it now is. Our proposed press law does not confer any additional freedom on the press either at Madras or Bombay, as to the Presidencies which enjoy already, the one by law, and the other by the absence of law, the same degree of freedom that it is now proposed to extend to Calcutta, and one of them an entire irresponsibility; any degree of liberty, short of that which our law proposes to grant, would be the imposition of restraint at two out of the four Presidencies, and throughout the territories subject to the Madras Government.

6. Colonel Morison also proposes, that it should be made the duty of some responsible officer to watch the operations and be acquainted with all the proceedings of the native press.

7. I think that in all our legislation, we ought to be very careful not to make invidious distinctions between European and native subjects. As the proposed law now stands, it will be an act of grace, confidence and conciliation towards all, and may be expected to produce the effect which such acts are calculated to produce; but if it were alloyed by enactments indicating distrust towards our native fellow-subjects, the effect could not fail to be bad on their minds. We should be telling them that we calculated on their disaffection, and dreaded the effect of free discussion. Before we follow such a course, we ought I conceive to wait for proof that it is necessary; the native press has for years been as free as the European, and I am not aware that any evil has ensued. It is not certain that the effect of free discussion on the minds of the natives must be wholly and solely bad; it may in many respects be otherwise; it may remove erroneous and substitute just impressions;

along with equal legislation and the establishment of equal rights, it may serve to promote union with them; it may make the Government better acquainted with their feelings and better able to provide for their wants and their happiness. Disaffection and sedition will operate I believe with more concealed weapons than an open and free press under the guidance of responsible persons amenable to the laws, from which I do not apprehend that we have anything to fear, unless we must necessarily fear the progress of knowledge; but do what we will, we cannot prevent the progress of knowledge, and it is undoubtedly our duty to promote it, whatever may be the consequences. It is quite unnecessary to take any measures to watch the proceedings of the native press, they will soon bring themselves to our notice if they require any peculiar precautions; the present is not a new experiment, it is merely a continuation of one which has been practically tried without any bad effect for several years.

I am therefore of opinion that any restraint on the native press, beyond what is imposed on the European, would be injudicious, and that any restraint on either beyond that of the laws, is not requisite. The Act proposed will be productive of good by giving general satisfaction and promoting knowledge. Admitting that in other respects its ultimate consequences cannot be with certainty predicted, I see no reason to anticipate that they must be injurious; and think that it will be time to check what is in itself good when we see that it is likely to produce bad effects, and that we cannot do good with impunity; but if our rule in India is to come to that, we may be sure that we cannot long retain it. A tenure dependent on attempts to suppress the communication of public opinion could not be lasting, both because such a tenure must be rotten, and because such attempts must fail.

27 April 1835. (signed) *C. T. Metcalfe.*

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## BOMBAY.

MINUTE by the Honourable the Governor; dated 28 August 1838.

SOME time ago I had the honour of submitting to our late lamented President some observations on the great disadvantage and detriment most unjustly experienced by the Government at this Presidency, and the helpless position at which it stands exposed to the attacks of the press. Of the importance of measures to counteract or remedy this state of things, he was fully convinced, and only waited till circumstances shou'd be favourable to propose them for adoption.

2. We are here in India in a very extraordinary position; a small band of aliens, totally unconnected by colour, religion, feelings, manners, or any one single tie, have established their despotic rule over a vast people, whose affections must be with their native princes, and all whose prejudices are arrayed against their conquerors. This supremacy can only be maintained by arms or by opinion. The natives of India must either be kept down by a sense of our power, or they must willingly submit, from a conviction that we are more wise, more just, more humane, and more anxious to improve their condition, than any other rulers they could have. If well directed, the progress of education would undoubtedly increase our moral hold over India, but by leading the natives to a consciousness of their own strength, it will as surely weaken our physical means of keeping them in subjection. If, then, the actions of Government are shown to be guided by honest and benevolent principles, we may hope for the increased love and respect of the natives; but if the most violent invective, the grossest calumnies, and the most insulting language, are poured forth from the press conducted by Englishmen, copied into the native papers, and disseminated throughout the country, what can be expected but that, wanting the means of inquiry, these uncontradicted statements should be taken by the natives for truth, and that as the motives of Government are described to be sordid and selfish, and their measures weak and tyrannical, the native should learn to view us with distrust and hatred, and be readily induced to join for the overthow of our power.

3. But since the freedom of the press has been established in India, and I desire not to be understood as discussing the propriety of that measure, our only resource is in opposing paper to paper, and in thus affording to the public the means of discriminating between truth and falsehood; we may now be said to have only newspapers that cavil at all the measures of Government; we should have one that could ably defend them.

4. The character, the violence, and the unprincipled nature of the attacks made in the columns of the Bombay Gazette, must have been seen by the Honourable Court, to whom that paper is sent; and the falsehood of these attacks we can attest. Some extracts which exhibit the misrepresentations of Sattara affairs, the Political Secretary has been requested to collect, and my minute on the intercepted Sattara correspondence shows the way in which attacks on the Government are used to poison and excite the minds of the native princes. When such open defiance is not put down by the strong arm of power, the natives can only, as I have before stated, attribute our forbearance to weakness, or to the consciousness of baseness and injustice.

5. It is with the object of counteracting in some manner these evils that I bring them to the notice of the Board. The Honourable Court, many years ago, prohibited their servants from being connected with the public newspapers. Whatever considerations rendered this expedient, then, I cannot see the objection to it now. They indeed are parties who would naturally have a strong bias in favour of Government, and I therefore think the Honourable Court should be recommended to revoke this prohibition. To secure one influential newspaper in the interest of Government, it will be sufficient to take it in extensively for the several departments at the Presidency and subordinate stations; and this might be an annual order, whereby a more constant sense of interest will be secured in favour of Government, the party by whom it is so well. supported. I think it would be also desirable to reward the writers of able articles in defence of those measures which may be attacked; and this might be done to a limited amount, under the express sanction of Government, through the Chief Secretary. It should also be the practice of Government, under a resolution to support one of the newspapers, to furnish such authentic information of general interest as reaches Government, to the paper so supported, and not to others. The editors of the papers here have been in the habit of publishing an almanac, a considerable number of which are required for the service of Government; the annual supply of these should be taken from the same editor whose paper Government patronizes.

6. These and similar measures should, I submit, be adopted on the first favourable opportunity, for the purpose of counteracting the evil with which we are now assailed; and at present the opinions of the Board should be communicated to the Honourable Court.

28 August 1838. (signed) *J. Farish.*

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MINUTE by the Honourable the Governor, subscribed to by the Board.

I AM happy to find my colleagues agree in the importance and suitableness of the measures proposed by me for counteracting the effects of the press in India, and it only remains to submit the views of the Board to the Honourable Court, a copy being sent to the Governernment of India.

(signed) *J. Farish,*
*G. W. Anderson,* and
*J. A. Dunlop.*

31 August 1838.

(True copies.)

(signed) J. P. Willoughby,
Secretary to Government.

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No. 91 of 1838.—Political Department.

To the Honourable the Court of Directors for Affairs of the Honourable East India Company, London.

Honourable Sirs,

WITH reference to our despatch dated the 5th September last, No. 76, relative to the abuses of the press in India, and the measures proposed to be adopted to counteract the bad effects thereof, we have now the honour to transmit herewith copy of a letter from the secretary in attendance on the Right Honourable the Governor-general of India, dated the 1st instant, on the subject.

We, have, &c.
(signed) *J. Farish.*
*J. Keane.*
*G. W. Anderson.*
*John A. Dunlop.*

Bombay Castle,
31 October 1838.

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From *W. H. Macnaghten,* Esq., Secretary to the Government of India with the Governor-General, to Mr. Secretary *Willoughby;* dated 1 October 1838.

Sir,

I AM directed by the Right Honourable the Governor-general of India to acknowledge the receipt of your letter dated the 5th ultimo, transmitting copy of a despatch to the Honourable the Court of Directors, and of the minutes therein mentioned relative to the abuses of the press, and the measure proposed to be adopted to counteract the bad effects thereof.

2. In reply, I am desired to observe, that without being disposed to adopt more generally the propositions referred to in these papers, the Governor-general entirely concurs in the opinion of the Honourable the Governor, as expressed in the 5th paragraph of his minute dated the 28th of August last, on the subject of the prohibition which exists against the Honourable Company's servants being connected with the public newspapers.

I have, &c.
(signed) *W. H. Macnaghten*,
Secretary to the Government of India
with the Governor-General.

Simla, 1 October 1838.

(True copy.)
(signed) J. P. Willoughby,
Secretary to Government.

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## INDIA.

Political Department, 21 April (No. 9) 1841.

OUR GOVERNOR-GENERAL OF INDIA IN COUNCIL.

Political Letters from Government of Bombay, dated 5th September (No. 76) 1838; whole; 31st October (No. 91) 1838; 26th December (No. 109) 1838; 20th February (No. 7) 1839; 27th November (No. 43) 1839, pp. 47, 48; 23d May (No. 18) 1840, pp. 51 to 55; Secret, 7th October (No. 114) 1839, pp. 7 to 9; 31st October (No. 91) 1840, pp. 21 to 23.

Para. 1. THE letters noted in the margin relate to the abuses of the Indian press and to the measures recommended by the Government of Bombay for counteracting the evil effects arising therefrom.

2. We have had this question under serious consideration, but have delayed replying to the letters from Bombay, in the expectation that, as the Governor-general had concurred in the opinion of the Governor of Bombay on the propriety of revoking the prohibition laid by us on our servants many years ago, against being connected with the public newspapers, we should receive some communication from your Government on the subject.

3. But as the Bombay Government continues to urge the subject on our attention, and as any measure which we may sanction in relation to it must necessarily be general, not local, we address to you our determination to concede the point in question. We accordingly revoke the existing prohibition against the connexion of our servants with the public newspapers, subject of course to the restraints imposed on our military officers by the rules of the service.

We are, &c.
(signed) *G. Lyall.*
*J. L. Lushington*,
&c. &c.

London, 21 April 1841.

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No. 1608.

NOTIFICATION.—Political Department.

WITH reference to a notification from the General Department of the 4th May 1826, the Governor-general in Council is pleased to notify, that by para. 3 of a letter of the Honourable the Court of Directors in the Political Department, dated April 21, No. 9 of 1841, the existing prohibition against the connexion of their servants with the public newspapers has been revoked, subject to the restraints imposed upon military officers by the rules of the service.

By order of the Right Honourable the Governor-general of India in Council.

(signed) *T. H. Maddock*,
Secretary to the Government of India.

28 June 1841.

No. 122 of 1852.—Military Department.

(Separate.)

To the Honourable the Court of Directors of the East India Company.

Honourable Sirs,

Para. 1. We have the honour to report the following circumstance for the consideration of your Honourable Court.

Consultation, 21st May 1852, No. 345.

Information having reached Government to the effect that Assistant-surgeon D. J. O'Callaghan, Assistant Garrison Surgeon of Fort William, is connected with the editorial management of a Calcutta daily newspaper called the "Morning Chronicle," we directed that he should be called upon to state whether he is directly concerned or employed in the editorial department of that paper.

Consultation, 11th June, 1852, No. 142.

The reply of Mr. O'Callaghan stated generally that contributions and information from his pen have frequently appeared in the editorial columns of the "Morning Chronicle," for some months.

He asserted further that although he received remuneration for his contribution, he has never permitted his literary pursuits to interfere, at any time, or in the remotest degree with the prompt, zealous, and patient performance of his duties; that all his compositions have been written in his own quarters in Fort William, and that none of them have ever contained one word disrespectful to Government, or derogatory to himself, as a loyal and honourable officer.

Consultation, 11th June 1852, No. 143.

This reply not being considered by us to be sufficiently explicit, we desired that Mr. O'Callaghan should be called upon to state distinctly whether he is editor of the "Morning Chronicle," or directly concerned in the editorial management or department of it; and if that be not the case, whether his connexion with that paper is such as to necessitate his giving up much of his time to furnish an equivalent for the remuneration he receives from the proprietors.

Consultation, 9th July 1852.

It may be noted that one of the Calcutta prints stated that remuneration, amounting to about (400) four hundred rupees monthly, is given to Mr. O'Callaghan.

Mr. O'Callaghan returned a clear and explicit answer to the effect that, for nearly a year, he has edited the "Morning Chronicle," as far as it could be edited without his quitting the garrison of Fort William. He fills the editorial columns, and everything that appears in them either emanates from his pen, or receives his approval. Any matter which appears to him to be injudicious, useless, or improper, being rejected.

He states that he does not devote any particular time or hours for performing the function; that he is always at his post in the garrison, and ready to meet all calls, which often interrupt his literary pursuits, while, on the contrary, these have never been permitted to interfere with his public duty.

He concludes by saying that his editorial avocations do not occupy a great deal of his time.

G. O. C. C., 8th June 1822, page 161 of the printed orders.
G. O. C. C., 16th July 1835, page 317 of the printed orders.
G. O. C. C., 13th October 1836, page 372 of the printed orders.

2. Communications to newspapers on the subject of professional grievances have been prohibited in the General Orders noted in the margin, but by a subsequent decision of your Honourable Court, which was notified in the Political Department,* under date the 28th June 1841, the then existing prohibition against the connexion of your servants with the public newspapers was revoked, "subject to the restraints imposed upon military officers by the rules of the service."

3. It remains for your Honourable Court to determine whether the undertaking of the editorial management of a newspaper is allowable under the above Notification, regard being had to the probable calls made by the performance of such a function upon the time of officers, and to possible interference with the due conduct of their professional duties, as well as to the necessity inseparable from such function of their commenting upon the official acts of their superiors.

4. Presidency surgeons and other medical officers are allowed to enter upon private practice, but this occupation is more strictly within the line of their profession, though it may occupy as much of their time as editing a newspaper.

5. Acting in the spirit of the more recent General Orders, we have not desired to interfere with contributors to the press, or curiously inquired whether your servants offer contributions to newspapers and receive remuneration for them or not.

6. But when an officer, civil or military, undertakes the duties of editor of a daily journal, thus incurring large daily calls on his time, and not merely the occasional occupation of the editor of a periodical, it seems to us very doubtful whether the practice of what is virtually a second profession, wholly distinct, wholly separate from his own profession in your service, and thus broadly distinguished from the case of presidency surgeons, was contemplated by your Honourable Court, or should be admitted by us.

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* No. 1608, Notification, Political Department dated 28th June 1841.

7. Under the circumstances of the case, we think it our duty to refer the question for your decision, not prohibiting Dr. O'Callaghan, under the doubt which exists as to your intentions.

We have, &c.
(signed) *Dalhousie.*
*F. Currie.*
*J. Lowis.*

Fort William, 14 July 1852.

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Public Department, 11 May (No. 25) 1853.

OUR GOVERNOR-GENERAL OF INDIA IN COUNCIL.

Para. 1. THE object of our despatch of the 21st April 1841, was simply to remove the prohibition which then existed to the connexion of our officers in any way with the public press, and the effect of it was, to restore to your Government the discretionary power to regulate that connexion which you had possessed before our prohibitory orders were issued. Under these circumstances it rests with you to determine, with such local information as you may possess, whether any engagements which our officers may form in connexion with the press are consistent with the discharge of their primary duties to the Government, and are free from the objection of affording an inconvenient precedent for other cases.

Military Letter, dated 14 July (No. 122) 1852.

Transmitting correspondence with Assistant-surgeon D. J O'Callaghan, Assistant Garrison Surgeon of Fort William respecting that officer's engagement as editorial conductor the "Morning Chronicle," daily newspaper, at Calcutt With reference to Court's despatch, dated 21st April 184 Government have refrained from interference in cases whe Government officers may have contributed articles for th periodical press; but with advertence to the different case editing a daily paper, a reference is made to the Court ascertain whether the undertaking of the editorial manag ment is allowable under their orders above referred to.

London, 11 May 1853.

We are, &c.
(signed) *R. Ellice,*
*J. Oliphant,*
&c. &c.

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## MINUTE by the Marquis WELLESLEY.

EXTRACT from the Governor-General's Notes for an Official Despatch to be hereafter forwarded to the Court of Directors, with respect to the foundation of a College at Fort William; dated Fort William, 10 July 1800.

THE British possessions in India now constitute one of the most extensive and populous empires in the world. The immediate administration of the government of the various provinces and nations composing this empire is principally confided to the European civil servants of the East India Company. Those provinces, namely, Bengal, Behar, Orissa and Benares, the Company's jaghire in the Carnatic, the Northern Circars, the Baramahal and other districts ceded by the peace of Seringapatam in 1792, which are under the more immediate and direct administration of the European civil servants of the Company, are acknowledged to form the most opulent and flourishing parts of India, in which property, life, civil order, and religious liberty are more secure, and the people enjoy a larger portion of the benefits of good government than any other country in this quarter of the globe. The duty and policy of the British Government in India therefore require that the system of confiding the immediate exercise of every branch and department of the government to Europeans educated in its own service, and subject to its own direct control, should be diffused as widely as possible, as well with a view to the stability of our own interests as to the happiness and welfare of our native subjects. This principle formed the basis of the wise and benevolent system introduced by Lord Cornwallis for the improvement of the internal government of the provinces immediately subject to the Presidency of Bengal.

In proportion to the extension of this beneficial system, the duties of the European civil servants of the East India Company are become of greater magnitude and importance; the denominations of writer, factor and merchant, by which the several classes of the civil service are still distinguished, are now utterly inapplicable to the nature and extent of the duties discharged, and of the occupations pursued by the civil servants of the Company.

To dispense justice to millions of people of various languages, manners, usages and religions;—to administer a vast and complicated system of revenue throughout districts equal in extent to some of the most considerable kingdoms in Europe;—to maintain civil order in one of the most populous and litigious regions of the world;—these are now the duties of the larger proportion of the civil servants of the Company. The senior merchants composing the five courts of circuit and appeal, under the Presidency of Bengal, exercise in each of those courts a jurisdiction of greater local extent, applicable to a larger population, and occupied in the determination of causes infinitely more intricate and numerous than

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than that of any of the regularly constituted courts of justice in any part of Europe. The senior or junior merchants employed in the several magistracies and zillah courts, the writers or factors filling the stations of registrars and assistants to the several courts and magistrates, exercise in different degrees functions of a nature either purely judicial or intimately connected with the administration of the police, and with the maintenance of the peace and good order of their respective districts. Commercial and mercantile knowledge is not only unnecessary throughout every branch of the judicial department, but those civil servants who are invested with the powers of magistracy, or attached to the judicial department in any ministerial capacity, although bearing the denomination of merchants, factors or writers, are bound by law and by the solemn obligation of an oath, to abstain from every commercial and mercantile pursuit; the mercantile title which they bear not only affords no description of their duty, but is entirely at variance with it.

The pleadings in the several courts and all important judicial transactions are conducted in the native languages. The law which the Company's Judges are bound to administer throughout the country is not the law of England, but that law to which the natives had long been accustomed under their former sovereigns, tempered and mitigated by the voluminous Regulations of the Governor-general in Council, as well as by the general spirit of the British constitution. These observations are sufficient to prove that no more arduous or complicated duties of magistracy exist in the world; no qualifications more various or more comprehensive can be imagined, than those which are required from every British subject who enters the seat of judgment within the limits of the Company's empire in India. To the administration of the revenue many of the preceding observations will apply with equal force; the merchants, factors and writers employed in this department also, are bound by law to abjure the mercantile denomination appropriated to their respective classes in the Company's service, nor is it possible for a Collector of the Revenue, or for any civil servant employed under him, to discharge his duty with common justice, either to the State or to the people, unless he shall be conversant in the languages, manners and usages of the country, and in the general principles of the law as administered in the several courts of justice. In addition to the ordinary judicial and executive functions of the judges, magistrates and collectors, the judges and magistrates occasionally act in the capacity of governors in their respective districts, employing the military, and exercising other extensive powers. The judges, magistrates and collectors are also respectively required by law to propose from time to time to the Governor-general in Council, such amendments of the existing laws, or such new laws as may appear to them to be necessary for the welfare and good government of their respective districts. In this view the civil servants employed in the departments of judicature and revenue, constitute a species of subordinate legislative council to the Governor-general in Council, and also a channel of communication by which the Government ought to be enabled at all times to ascertain the wants and wishes of the people. The remarks applied to these two main branches of the civil service, namely, those of judicature and revenue, are at least equally forcible in their application to those branches which may be described under the general terms of the political and financial departments, comprehending the offices of chief secretary, the various stations in the secretary's office in the treasury, and in the office of Accountant-general, together with all the public officers employed in conducting the current business at the seat of Government. To these must be added the diplomatic branch, including the several residencies at the courts of our dependent and tributary princes, or of other native powers of India.

It is certainly desirable that all these stations should be filled by the civil servants of the Company; it is equally evident that qualifications are required in each of these stations, either wholly foreign to commercial habits, or far exceeding the limits of a commercial education.

Even that department of this empire which is denominated exclusively commercial, requires knowledge and habits different in a considerable degree from those which form the mercantile character in Europe; nor can the Company's investment ever be conducted with the greatest possible advantage and honour to themselves, or with adequate justice to their subjects, unless their commercial agents shall possess many of the qualifications of statesmen enumerated in the preceding observations. The manufacturers and other industrious classes whose productive labour is the source of the investment, bear so great a proportion to the total population of the Company's dominions, that the general happiness and prosperity of the country must essentially depend on the conduct of the commercial servants employed in providing the investment; their conduct cannot be answerable to such a charge unless they shall be conversant in the native languages, and in the customs and manners of the people, as well as in the laws by which the country is governed. The peace, order and welfare of whole provinces may be materially affected by the malversations, or even by the ignorance and errors of a commercial resident, whose management touches the dearest and most valuable interests, and enters into the domestic concerns of numerous bodies of people, active and acute from habitual industry, and jealous of any act of power injurious to their properties, or contrary to their prejudices and customs.

The civil servants of the English East India Company, therefore, can no longer be considered as the agents of a commercial concern; they are, in fact, the ministers and officers of a powerful sovereign; they must now be viewed in that capacity, with reference, not to their nominal, but to their real occupations. They are required to discharge the functions of magistrates, judges, ambassadors and governors of provinces, in all the complicated and extensive relations of those sacred trusts and exalted stations, and under peculiar circumstances, which greatly enhance the solemnity of every public obligation, and aggravate the difficulty of every public charge. Their duties are those of statesmen in every other part of the world, with no other characteristic difference than the obstacles opposed by an unfavourable climate, by a foreign language, by the peculiar usages and laws of India, and the manners of its inhabitants. Their studies, the discipline of their education, their habits of life, their manners and morals, should therefore be so ordered and regulated as to establish a just conformity between their personal consideration and the dignity and importance of their public stations, and a sufficient correspondence between their qualifications and their duties. Their education should be founded in a general knowledge of those branches of literature and science which form the basis of the education of persons destined to similar occupations in Europe. To this foundation should be added an intimate acquaintance with the history, languages, customs and manners of the people of India, with the Mahommedan and Hindoo codes of law and religion, and with the political and commercial interests and relations of Great Britain in Asia. They should be regularly instructed in the principles and system which constitute the foundation of that wise code of regulations and laws enacted by the Governor-general in Council for the purpose of securing to the people of this empire the benefit of the ancient and accustomed laws of the country, administered in the spirit of the British constitution. They should be well informed of the true and sound principles of the British constitution, and sufficiently grounded in the general principles of ethics, civil jurisprudence, the law of nations, and general history, in order that they may be enabled to discriminate the characteristic differences of the several codes of law administered within the British empire in India, and practically to combine the spirit of each in the dispensation of justice, and in the maintenance of order and good government. Finally, their early habits should be so formed as to establish in their minds such solid foundations of industry, prudence, integrity and religion, as should effectually guard them against those temptations and corruptions with which the nature of this climate, and the peculiar depravity of the people of India, will surround and assail them in every station, especially upon their first arrival in India. The early discipline of the service should be calculated to counteract the defects of the climate and the vices of the people, and to form a natural barrier against habitual indolence, dissipation and licentious indulgence; the spirit of emulation in honourable and useful pursuits should be kindled and kept alive by the continual prospect of distinction and reward of profit and honour; nor should any precaution be relaxed in India which is deemed necessary in England to furnish a sufficient supply of men qualified to fill the high offices of the State with credit to themselves and with advantage to the public. Without such a constant succession of men in the several branches and departments of this Government, the wisdom and benevolence of the law must prove vain and inefficient. Whatever course and system of discipline and study may be deemed requisite in England to secure an abundant and pure source for the efficient supply of the public service, the peculiar nature of our establishments in the East (so far from admitting any relaxation of those wise and salutary rules and restraints) demands that they should be enforced with a degree of additional vigilance and care, proportioned to the aggravated difficulties of the civil service, and to the numerous hazards surrounding the entrance of public life in India.

It is unnecessary to enter into any examination of facts to prove that no system of education, study or discipline now exists, either in Europe or in India, founded on the principles or directed to the objects described in the preceding pages; but it may be useful in this place to review the course through which the junior civil servants of the East India Company at any of the Presidencies can now be deemed competent to discharge their arduous and comprehensive trusts in a manner correspondent to the interests and honour of the British name in India, or to the prosperity and happiness of our native subjects.

The age at which the writers usually arrive in India is from 16 to 18; their parents or friends in England, from a variety of considerations, are naturally desirous not only to accelerate the appointment at home, but to despatch the young man to India at the earliest possible period. Some of these young men have been educated with an express view to the civil service in India on principles utterly erroneous and inapplicable to its actual condition; conformably to this error they have received a limited education, confined principally to commercial knowledge, and in no degree extended to those liberal studies which constitute the basis of education at public schools in England. Even this limited course of study is interrupted at the early period of 15 or 17 years.

It would be superfluous to enter into any argument to demonstrate the absolute insufficiency of this class of young men to execute the duties of any station whatever in the civil service of the Company beyond the menial, laborious, unwholesome and unprofitable duty of a mere copying clerk. Those who have received the benefits of a better education, have the misfortune to find the course of their studies prematurely interrupted at the critical period when its utility is first felt, and before they have been enabled to secure the fruits of early application.

Both descriptions of young men, those whose education has been originally erroneous and defective, and those, the early promise of whose studies has been unseasonably broken, once arrived in India are equally precluded from the means either of commencing a new and judicious course of study adapted to their new situation, or of prosecuting that course which had been unseasonably interrupted. Not only no encouragement is offered by the present constitution and practice of the civil service to any such pursuits, but difficulties and obstacles are presented by both, which render it nearly impossible for any young man, whatever may be his disposition, to pursue any systematic plan of study, either with a view to remedy the defects or to improve the advantages of his former education.

On the arrival of the writers in India, they are either stationed in the interior of the country or employed in some office at the Presidency.

If stationed in the interior of the country they are placed in situations which require a knowledge of the language and customs of the natives, or of the regulations and laws, or of the general principles of jurisprudence, or of the details of the established system of revenue, or of the nature of the Company's investment, or of many of these branches of information combined. In all these branches of knowledge the young writers are totally uninformed. They are consequently unequal to their prescribed duties. In some cases their superior in office, experiencing no benefit from their services, leaves them unemployed; in this state many devote their time to those luxuries and enjoyments which their situation enables them to command, without making any effort to qualify themselves for the important stations to which they are destined. They remain sunk in indolence, until, from their station in the service, they succeed to offices of high public trust.

Positive incapacity is the necessary result of these pernicious habits of inaction; the principles of public integrity are endangered, and the successful administration of the whole Government exposed to hazard. This has been the unhappy course of many who have conceived an early disgust in provincial stations against business to which they have found themselves unequal, and who have been abandoned to the effects of despondency and sloth.

Even the young men whose dispositions are the most promising, if stationed in the interior of the country at an early period after their arrival in India, labour under great disadvantages. They also find themselves unequal to such duties as require an acquaintance with the languages, or with the branches of knowledge already described. If intensely employed in the subordinate details of office, they are absolutely precluded from reviving any former acquirements, or from establishing those foundations of useful knowledge indispensably necessary to enable them hereafter to execute the duties of important stations with ability and credit. Harassed with the ungrateful task of transcribing papers and accounts, or with other equally fatiguing and fruitless labours of a copying clerk or index maker, their pursuit of useful knowledge cannot be systematic if attempted in any degree; their studies must be desultory and irregular, and their attention to any definite pursuit is still more distracted by the uncertainty of the nature of those employments to which they may hereafter be nominated. No course of study having been pointed out by public institution, no selection prescribed by authority of the branches of knowledge appropriated to each department and class of the service, diligence is lost for want of a guide, and the most industrious are discouraged by the apprehension that their studies may prove fruitless, and may frustrate instead of promoting their advancement in the public service.

When their rank in the service has entitled them to succeed to offices of importance the current duties of those offices necessarily engross their whole attention. It is then too late to revert to any systematic plan of study with a view to acquire those qualifications of which, in the ordinary discharge of their official functions, they feel the hourly want. If at this late season they should make an effort to acquire knowledge, it must be sought by the interruption of their current business, to the detriment of the public interests, and to the inconvenience or injury of the individuals subject to their authority.

With respect to the young men attached to offices at the Presidency, their duty consists chiefly in transcribing papers. This duty, if pursued with the utmost diligence and assiduity, affords little knowledge of public affairs, is often prejudicial to health, and would be better performed by any native or Portuguese writer. They attain no distinct knowledge of the public records, because they pursue no regular course of reading, examining or comparing the documents which compose those records; they have, indeed, scarcely time to understand and digest those papers which they are employed to transcribe; their acquaintance even with the current affairs of the Government must be limited and partial, and must rather tend to confuse than to instruct their minds. At the expiration of the period during which they usually remain in these situations at the Presidency, their knowledge of public business is necessarily superficial and incorrect. Having had little intercourse with the natives, these young men are in general extremely deficient in the knowledge of the language of the country. In the meanwhile their close and laborious application to the hourly business of transcribing papers, has been an insuperable obstacle to their advancement in any other branch of knowledge, and at the close of two or three years, they have lost the fruits of their European studies without having gained any useful knowledge of Asiatic literature or business. Those whose dispositions lead them to idleness and dissipation, find greater temptations to indulgence and extravagance at the Presidency than in the provinces; many instances occur in which they fall into irretrievable courses of gaming and vice, and totally destroy their health and fortunes. Some succeed in the ordinary progress of the service to employments in which their incapacity or misconduct becomes conspicuous to the natives, disgraceful to themselves, and injurious to the State.

All these descriptions of young men, upon their first arrival in India, are now exposed to a disadvantage, the most perilous which can be encountered at an early period of life. Once landed in India, their studies, manners, morals, expenses or conduct are no longer subject to any degree of regulation or direction. No system is established for their guidance, improvement or restraint; no authority has been constituted with either the duty or power of enforcing any such system; and they are abandoned, at the age of 16 or 18, with affluent incomes, to pursue their own inclinations without the superintendence or control of parent, guardian or master, often without a friend to advise or admonish, or even to instruct them in the ordinary details and modes of an Indian life.

The practice of consigning the young writers to the care of friends resident in India, affords no adequate remedy to this evil. Those friends are often incompetent to the arduous and delicate task imposed upon them; and it frequently happens that they may be so far removed from the spot at which the young man may be stationed by the Government, that years may elapse before he may have been able even to see the persons appointed by his European friends to superintend his introduction into India.

In earlier periods of our establishment, when the annual incomes of the civil servants were of a more fluctuating nature and derived from sources more vague and indefinite, the tables of the senior servants were usually open to those recently arrived from Europe; and the young writers, upon their first landing in India, were frequently admitted and domiciliated in the families established at the Presidency or in the provinces.

The objections to this loose and irregular system are numerous and obvious. Without entering upon that topic it is sufficient to observe that the definite and regular sources of profit established in the civil service by Lord Cornwallis have occasioned a material alteration in the economy of every private family among the civil servants.

Incomes being limited and ascertained, and no other source of emolument now existing beyond the annual savings from the regulated salaries, the tables of the civil servants can no longer be open to receive the numerous body of writers annually arriving from Europe; still less can these young men be generally admitted to reside habitually in families of which the annual expenses are now necessarily restrained within certain and regular bounds.

Many of the young men on their first arrival are therefore compelled to support the expense of a table; the result of this necessity is obvious, and forms one leading cause of expense and dissipation.

Under all these early disadvantages, without rule or system to direct their studies; without any prescribed object of useful pursuit connected with future reward, emolument or distinction, without any guide to regulate or authority to control their conduct, or to form, improve or preserve their morals; it is highly creditable to the individual characters of the civil servants of the East India Company that so many instances have occurred in various branches and departments of the civil service at all the Presidencies, of persons who have discharged their public duties with considerable respect and honour.

It has been justly observed, that all the merits of the civil servants are to be ascribed to their own characters, talents and exertions, while their defects must be imputed to the constitution and practice of the service, which have not been accommodated to the progressive changes of our situation in India, and have not kept pace with the growth of this empire, or with the increasing extent and importance of the functions and duties of the civil servants

The study and acquisition of the languages have, however, been extended in Bengal, and the general knowledge and qualifications of the civil servants have been improved. The proportion of the civil servants in Bengal who have made a considerable progress towards the attainment of the qualifications requisite in their several stations appears great and even astonishing when viewed with relation to the early disadvantages, embarrassments and defects of the civil service. But this proportion will appear very different when compared with the exigencies of the State, with the magnitude of these provinces, and with the total number of the civil servants which must supply the succession to the great offices of the Government. It must be admitted that the great body of the civil servants in Bengal is not at present sufficiently qualified to discharge the duties of the several arduous stations in the administration of this empire; and that it is peculiarly deficient in the judicial, fiscal, financial and political branches of the Government.

The state of the civil services of Madras and Bombay is still more defective than that of Bengal. Various causes have concurred to aggravate in an extreme degree at both those Presidencies all the defects existing in the civil service of Bengal, while many circumstances peculiar to those Presidencies have favoured the growth of evils at present unknown in this. The condition of the writers on their first arrival at either of the subordinate Presidencies is still more destitute, and more exposed to hazard than at Calcutta.

The study or acquisition of the languages, and of other necessary attainments, has not been extended in the civil service at Madras or Bombay to any considerable degree. To this remark, eminent and meritorious individual exceptions exist in the civil service at both subordinate Presidencies; but those exceptions are not sufficiently numerous to constitute a general rule. But whatever may be the actual condition of the civil service in its superior classes at any of the Presidencies, if the arduous duties of that service have been justly defined in the preceding pages—if the qualifications requisite for their discharge have been truly described—if the neglected and exposed condition of the early stages of the service has not been exaggerated—it must be admitted that those stages of the service require additional safeguards, and a more effectual protection. The extraordinary exertions of individual diligence, the partial success of singular talents or of peculiar prudence and virtue, constitute no rational foundation of a public institution, which should rest on general and certain principles. If the actual state of the higher classes of the civil service were such as to justify a confidence in the general competency of the civil servants to meet the exigencies of their duty, the necessity of correcting the evils stated in the preceding pages would still remain, unless the facts alleged could be disproved. It would still be a duty incumbent on the Government to remove any obstacles tending to embarrass or retard the progress of their servants in attaining the qualifications necessary for their respective stations. The Government is not released from this duty by the extraordinary or even general exertion of those servants to surmount the early difficulties of the first stages of the service. If the good government of this empire be the primary duty of its Sovereign, it must ever be a leading branch of that duty to facilitate to the public officers and ministers the means of qualifying themselves for their respective functions. The efficiency

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efficiency of the service cannot wisely or conscientiously be left to depend on the success of individual or accidental merit struggling against the defects of established institutions. A due administration of our affairs can alone be secured by the constant effect of public institutions operating in a regular and uninterrupted course upon the various characters, talents, and acquirements of individuals. The nature of our establishments should furnish fixed and systematic encouragement to animate, to facilitate, to reward the progress of industry and virtue, and fixed and systematic discipline to repress and correct the excesses of contrary dispositions.

From these remarks may be deduced the indispensable necessity of providing some effectual and speedy remedy for the improvement of the education of the young men destined to the civil service in India. The nature of that remedy will afford matter of serious discussion.

It may, however, be useful previously to that discussion, to advert to a general topic of argument which may possibly be adduced to disprove the necessity of any new institution for the improvement of the civil service of the East India Company. It may be contended that this service through a long period of years, and in the course of various changes and chances, has always furnished men equal to the exigency of the occasion; that servants of the Company have never been wanting to conduct to a happy issue the numerous revolutions which have taken place in the affairs of the Company in India, and that these eminent personages have ultimately fixed the British empire in India on the most solid foundations of glory, wealth, and power. Why, therefore, should we apprehend that this source hitherto so fruitful, and furnishing so abundant a supply of virtue and talents, will fail in the present age, and prove insufficient to the actual demands of our interests in this quarter of the globe? The answer to this topic of argument is obvious. Extraordinary combination of human affairs, wars, revolutions, and all those unusual events which form the marked features and prominent characters of the history of mankind, naturally disclose talents and exertions adapted to such emergencies. That the civil or military service of the East India Company has supplied persons calculated to meet all the wonderful revolutions of affairs in India, is a circumstance not to be attributed to the original or peculiar constitution of either service at any period of time. That constitution has undergone repeated alterations at the suggestion, and under the direction of the great characters which it has produced, and it has still been found answerable to every new crisis of an extraordinary nature. But it must never be forgotten that the successive efforts of those eminent personages, and the final result of various revolutions and wars, have imposed upon the East India Company the arduous and sacred trust of governing an extensive and populous empire. It is true that this empire must be maintained in some of its relations by the same spirit of enterprise and boldness which acquired it. But duty, policy, and honour require that it should not be administered as a temporary and precarious acquisition, as an empire conquered by prosperous adventure, and extended by fortunate accidents, of which the tenure is as uncertain as the original conquest and successive extension were extraordinary; it must be considered as a sacred trust and a permanent possession. In this view, its internal government demands a constant, steady, and regular supply of qualifications in no degree similar to those which distinguished the early periods of our establishment in India, and laid the first foundations of our empire. The stability of that empire, whose magnitude is the accumulated result of former enterprise, activity, and resolution, must be secured by the durable principles of internal order; by a pure, upright, and uniform administration of justice; by a prudent and temperate system of revenue; by the encouragement and protection of industry, agriculture, manufacture, and commerce; by a careful and judicious management of every branch of financial resource; and by the maintenance of a just, firm, and moderate policy towards the native powers of India. To maintain and uphold such a system in all its parts, we shall require a succession of able magistrates, wise and honest judges, and skilful statesmen, properly qualified to conduct the ordinary movements of the great machine of Government. The military establishments of this empire form no part of the subject of the present inquiry. It may be sufficient to observe in this place, that their extent and the spirit in which they require to be governed, must correspond with the magnitude of the empire and with the general character of our civil policy. In the civil service we must now seek, not the instruments by which kingdom are overthrown, revolutions accomplished, or wars conducted, but an inexhaustible supply of useful knowledge, cultivated talents, and well ordered and disciplined morals. These are the necessary instruments of a wise and well regulated Government. These are the genuine and unfailing means of cultivating and improving the arts of peace, of diffusing affluence and happiness, willing obedience, and grateful attachment over every region and district of this vast empire, and of dispensing to every class and description of our subjects the permanent benefits of secure property, protected life, undisturbed order, and inviolate religion. It is not the nature of these inestimable blessings to spring from a turbid source, or to flow in a contracted and irregular channel.

The early education of the civil servants of the East India Company is the source from which will ultimately be derived the happiness or misery of our native subjects; and the stability of our Government will bear a due proportion to its wisdom, liberality, and justice.

From the preceding discussion it appears that the actual state of the Company's civil service in India is far removed from perfection or efficiency, and that the cause of this defect is to be found principally, if not exclusively, in the defective education of the junior civil servants, and in the insufficient discipline of the early stages of the service. The facts which have been reviewed in the course of this discussion furnish the main principles on which an improved system of education and discipline may be founded, with a view to secure the important ends of such an institution.

The defects of the present condition of the civil service may be comprised under the following heads:

First. An erroneous system of education in Europe, confined to commercial and mercantile studies.

Secondly. The premature interruption of a course of study judiciously commenced in Europe.

Thirdly. The exposed and destitute condition of young men on their first arrival in India, and the want of a systematic guidance and established authority to regulate and control their moral and religious conduct in the early stages of the service.

Fourthly. The want of a similar system and authority, to prescribe and enforce a regular course of study under which the young men, upon their arrival in India, might be enabled to correct the errors, or to pursue and confirm the advantages of their European education, and to attain a knowledge of the languages, laws, usages, and customs of India, together with such other branches of knowledge as are requisite to qualify them for their several stations.

Fifthly. The want of such regulations as shall establish a necessary and inviolable connexion between promotion in the civil service and the possession of those qualifications requisite for the due discharge of the several civil stations.

It is obvious that an education exclusively European or Indian would not afford an adequate remedy for such of these defects as relate to the morals and studies of the East India Company's servants, and would not qualify them for the discharge of duties of a mixed and complicated nature, involving the combined principles of Asiatic and European policy and government. Their education must therefore be of a mixed nature, its foundation must be judiciously laid in England, and the superstructure systematically completed in India.

An important question may arise with respect to the proportion of time to be employed in that part of the education of the junior civil servants which should be appropriated to England, and completed previously to their departure for India. It may be contended that many of the enumerated evils may be precluded by not allowing the writers to proceed to India until they shall have reached a more advanced age than that at which they now usually embark, and by requiring them to undergo examinations in England, for the purpose of ascertaining their proficiency in the branches of knowledge necessary to the discharge of their duties in India.

To this arrangement various objections of a private but most important nature will arise in the mind of every parent who may have destined his children for India. To attain any considerable proficiency in the course of education and study described in this paper, must necessarily require the detention of the student in Europe to the age of 20 or 22 years; many parents could not defray the expense of such an education in England, even if the other means of prosecuting it now existed, or could hereafter be provided at any school or college at home.

Other objections of a private nature might be stated against this plan; but those which are founded on public considerations appear to be absolutely insurmountable. It is a fundamental principle of policy in the British establishments in the East Indies, that the views of the servants of the Company should terminate in the prospect of returning to England, there to enjoy the emoluments arising from a due course of active and honourable service in India.

Were the civil servants, instead of leaving England at the age of 16 or 17, to be detained until the age of 20 or 22, a great proportion of them must abandon all hope of returning with a moderate competence to their native country.

Remaining in England to this advanced age, many would form habits and connexions at home not to be relinquished at that period of life without great reluctance, and few would accommodate themselves with readiness and facility to the habits, regulations, and discipline of the service in India.

While these causes would render the civil servants intractable instruments in the hands of the Government of India, the regular progress through the service would also be retarded; 25 years may be taken as the period within which a civil servant may regularly acquire, with proper habits of economy, an independent fortune in India. Upon this calculation, before the most successful could hope to be in a situation to return to England, they would have attained an age when many of the powerful affections and inducements which now attract the servants of the Company to return to their native country, would be greatly weakened, if not entirely extinguished.

At that age, many from necessity, and many probably from choice, would establish themselves permanently in India. It is unnecessary to detail the evil consequences which would result to the British interests in India, were such a habit to become general in the civil service.

Detention in England to the age of 20 or 22 years would certainly afford the writers an opportunity of advancing their knowledge in the necessary branches of European study; but within that period of time, even in those branches, it could scarcely be completed, especially in the important sciences of general ethics and jurisprudence (for how few understandings are equal to such a course of study previously to the age of 20); and it would be entirely defective in the essential point of connecting the principles of those sciences with the

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the laws of India, and with the manners and usages of its inhabitants. No establishment formed in England could give a correct* practical knowledge of the languages, laws, and customs of India, of the peculiar habits and genius of the people, of their mode of transacting business, and of the characteristic features of their vices or virtues. These most essential acquirements would therefore remain to be attained after the arrival of the student in India, at an age when the study of languages is attended with additional difficulties, when any prescribed course of study, when any systematic discipline or regular restraint becomes irksome, if not intolerable. As the East India Company's servants would arrive in India at a period of life too far advanced to admit of subjection to any system of public discipline or control, they must necessarily be left to the dictates of their own discretion with regard to whatever part of their knowledge had been left incomplete in Europe.

The wants and expenses of individuals arriving in India at the age of 20 or 22 years, would greatly exceed the scale of the public allowances to the junior servants. At this age no restraint could be applied in India to their moral conduct for the purpose of protecting them against the peculiar depravities incident to the climate and to the character of the natives.

From the early age at which the writers are now usually sent to India, opportunity is afforded to the Government on the spot of obtaining a knowledge of the characters of individuals before they become eligible to stations of trust and importance. Of this advantage the Government would be in a great degree deprived, if the East India Company's servants were all detained in England until the age of 20 or 22; this inconvenience would prove nearly an insurmountable impediment to the important and necessary rule of selecting for public office those best qualified to discharge its duties with propriety and effect.

The junior civil servants must, therefore, continue to embark for India at the age of 15 or 16, that they may be tractable instruments in the hands of the Government of the country; that their morals and habits may be duly formed and protected by proper safeguards against the peculiar nature of the vices and characteristic dangers of Indian society; that they may be enabled to pass through the service before the vigour of life has ceased, and to return with a competent fortune to Europe while the affections and attachments which bind them to their native country continue to operate with full force; and lastly, that they may possess regular, seasonable and certain means of attaining the peculiar qualifications necessary for their stations.

Under all these circumstances, the most deliberate and assiduous examination of all the important questions considered in this paper, determined the Governor-general to found a collegiate institution at Fort William, by the annexed Regulation.

This Regulation comprises all the fundamental principles of the institution. The detailed statutes for the internal discipline and good government of the college will be framed gradually, as circumstances may require.

A common table and apartments are to be provided in the college for all the civil servants who may be attached to the establishment.

The benefits of the establishment are extended to the junior civil servants of Fort St. George and Bombay, who will be directed to proceed to Fort William as soon as the accommodations requisite for their reception shall have been provided.

This arrangement appeared in every respect preferable to the establishment of colleges at both or either of those Presidencies. Independently of the considerations of expense and other objections and impediments to the foundation of such institutions at Fort St. George and Bombay, it is of essential importance that the education of all the civil servants of the Company should be uniform, and should be conducted under the immediate superintendence of that authority which is primarily responsible for the government of the whole of the British possessions in India, and which must, consequently, be most competent to judge of the nature and principles of the education which may be most expedient for the public interests.

It may be expected that the operation of this part of the new institution will ultimately extinguish all local jealousies and prejudices among the several Presidencies; the political, moral, and religious principles of all the British establishments in India will then be derived directly from one common source. The civil service of Bengal is unquestionably further advanced in every useful acquisition, and in every respect more regular and correct than that of either of the subordinate Presidencies. No more speedy or efficacious mode can be devised of diffusing throughout India the laudable spirit of the service of Bengal, and of extending the benefit of improvements, which under the new institution may be expected to make a rapid progress at the seat of the supreme government, than by rendering Fort William the centre of the education and discipline of the junior civil servants in India.

Provision is made for admitting to the benefits of the institution civil servants of a longer standing than three years (on their making application for that purpose), under such regulations as may be deemed advisable. The institution may prove highly beneficial to many servants of this description; as many of them will be received on the establishment as its funds and other considerations may admit.

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* Sir W. Jones was not intelligible to the natives of India (when he arrived at Calcutta) in any of the Oriental languages.

Provision is also made for extending the benefits of the institution to as many of the junior military servants as it may be found practicable to admit from all the Presidencies. Essential benefits will result to the British armies in India from the annual introduction of a number of young men well versed in the languages, with which every officer, but particularly those belonging to the native corps, ought to be acquainted. It is also of most essential importance to the army in India that it should be composed of officers attached by regular instruction and disciplined habits to the principles of morality, good order, and subordination.

Further regulations are in the contemplation of the Governor-general for the education of the cadets destined for the army in India, which will be connected intimately with the present foundation.

It cannot be denied that during the convulsions with which the doctrines of the French Revolution have agitated the continent of Europe, erroneous principles of the same dangerous tendency had reached the minds of some individuals in the civil and military service of the Company in India, and the state as well of political as of religious opinions had been in some degree unsettled. The progress of this mischief would at all times be aided by the defective and irregular education of the writers and cadets; an institution, tending to fix and establish sound and correct principles of religion and government in their minds at an early period of life, is the best security which can be provided for the stability of the British power in India. The letter of the Court of Directors, under date the 25th of May 1798, has been constantly present to the Governor-general's mind; it is satisfactory to know, after the fullest consideration, that many apprehensions stated in that letter appear to have been conceived with more force than is required by the actual state of any of the settlements in India.

But among other important advantages of the new institution, it will provide the most effectual and permanent remedy against the evils (as far as they existed) which it was the object of the orders of the Honourable Court of the 25th of May 1798, to correct.

The situation of the junior servants on their early arrival in India has been fully described in that paper. Under the new institution they will be immediately received by the provost (a clergyman of the Church of England); they will be provided with apartments in the college, and with a common table, consequently they will be removed from the danger of profusion, extravagance and excess. Every part of their private conduct, their expenses, their connexions, their manners and morals, will be subject to the notice of the provost and principal officers of the college, and (through the collegiate authorities) of the Government itself.

While attached to the institution the junior servants will have the most ample means afforded to them of completing the European branch of their education, or of correcting its defects, of acquiring whatever local knowledge may be necessary for that department of the service in which (after mature reflection on their own inclinations, acquisitions and talents) they may determine to engage, of forming their manners, and of fixing their principles on the solid foundations of virtue and religion.

The acquirements, abilities and moral character of every civil servant, may be ascertained before he can be eligible to a public station, and every selection of persons for high and important offices, may be made under a moral certainty that the public expectation cannot be disappointed.

The 24th clause of the Regulation will afford the foundation of a law which may at all times secure the civil service against the effects of the possible partiality or ignorance of any government.

It is intended that the allowance of every civil servant of less than three years' standing, being a student in the college, should be brought to one standard of 300 rupees per month, without any allowance for a moonshy.

As a table and apartments will be provided for the students, this allowance will place them in a better situation than any writer of the same standing now enjoys. With these advantages, under the control of the official authorities of the college, and with the benefit of their advice and admonition, aided by statutes for the prevention of extravagance and debt, it may be hoped that many young men will adopt early habits of economy, and will lay the foundations of honest independence at a much earlier period than is now practicable. This advantage will be considerable in every view, in no one more than as it will tend to contract the period of each servant's residence in India, to give a nearer prospect of return to England, and to keep that desirable object more constantly in view.

The discipline of the college will be as moderate as may be consistent with the ends of the institution. It will impose no harsh or humiliating restraint, and will be formed on principles combining the discipline of the Universities in England with that of the Royal Military Academies of France, and of other European monarchies.

It may be expected that the great majority of young men on their arrival in India will eagerly embrace the opportunities afforded to them by this institution, of laying the foundations of private character, of public reputation, and of early independence. It cannot be supposed that many will be so insensible to their own honour and interests, and so destitute of every liberal feeling and sentiment, as not to prefer the proposed course of studies in the college, to the menial labour imposed upon them of transcribing papers in an office where, in the nature of their duty, they are levelled with the native and Portuguese clerks, although infinitely inferior in its execution.

Those young men who may not at the first view discover all the advantages to be derived from the institution, will soon improve by the example and communication of others. If any individuals should continue insensible to the calls of public duty and of private reputation (and it is of importance that persons of this description should be known before an opportunity has been afforded to them of injuring the public interests by their vices and defects), the public good will demand that they should be punished by neglect and exclusion from employment. Considering the liberal manner in which the servants of the Company are rewarded for their services, the public may justly insist on submission to whatever regulations may be prescribed by this institution.

The incitements to exertion being as powerful as the consequences of contrary habits will be ruinous, instances of gross neglect or contumacy will rarely occur. In this respect the institution possesses peculiar advantages, and it will become a powerful instrument in the hands of the Government in India, which will be enabled thereby to bring the general character of the servants of the Company to such a standard of perfection as the public interests require. To every other inducement which any collegiate institution in the world can supply for the encouragement of diligence, will be added the immediate view of official promotion, increase of fortune, and distinction in the public service.

If it be asked whether it be proper that the whole time of the junior servants for the first three years of their residence in India, should be devoted to study in the college, and that the Company should lose the benefit of their services during that period, while the junior servants receive a salary?

It may be inquired on the other hand, what is now the occupation of the civil servants for the first three years after their arrival in India? What benefit the Company now derives from the services of the junior servants during that period? and what in general are now the characters and qualifications of those servants at the expiration of that period?

To all these questions sufficient answers have been given in the preceding pages.

Further details respecting the nature of the institution will be forwarded officially to the Court of Directors at an early period.

The reasons which induced the Governor-general to found the college without any previous reference to England, were these: his conviction of the great immediate benefit to be derived from the early commencement even of the partial operation of the plan.

His experience of the great advantages which had been already derived by many of the young men from their attendance on Mr. Gilchrist, in consequence of the first experiment made on a contracted scale with a view to a more extended institution.

His anxiety to impart to the very promising young men arrived from Europe within the last three years, a share of the advantages described in this paper, and his solicitude to superintend the foundation of the institution, and to accelerate and witness its first effects.

This institution will be best appreciated by every affectionate parent in the hour of separation from his child, destined to the public service in India. Let any parent (especially if he has himself passed through the Company's service in India) declare whether the prospect of this institution has aggravated or mitigated the solicitude of that painful hour, whether it has raised additional doubts and fears, or inspired a more lively hope of the honourable and prosperous service, of the early and fortunate return of his child?

With regard to the funds for defraying the expense of the institution, the Governor-general does not intend, without the sanction of the Honourable Court of Directors, to subject the Company to any expense on account of the institution, beyond that which has already received their sanction independently of the institution.

The Honourable Court have authorised this Government to purchase the Writer's Buildings, if they can be obtained on advantageous terms. These buildings cannot be obtained on such terms; nor can they be advantageously converted to the final purposes of the institution. A sum equal to the just value of the buildings or to the rent now paid for them, will be applied towards the purchase of a proper spot of ground, and to the buildings requisite for the college.

The ground proposed to be employed is situated on the Garden Reach, where three or four of the present gardens will be laid together, a new road formed, and a large space of ground cleared and drained. This arrangement will improve the general health of the neighbourhood of Calcutta, as well as afford ample room for every accommodation required for the use of the college, or for the health of the students.

The expenses of the institution will be defrayed by a small contribution from all the civil servants in India to be deducted from their salaries. This resource will probably be sufficient for all present purposes, with the addition of the fund now applied to the moonshy's allowance, and of the profits to be derived from a new arrangement of the Government printing press.

The Governor-general has not deemed it proper in the first instance to subject the Company to any additional expense on account of the institution. The Honourable the Court of Directors will however reflect, that the institution is calculated to extend the blessings of good government to the many millions of people whom Providence has subjected to our dominion, to perpetuate the immense advantages now derived by the Company from their possessions in India, and to establish the British empire in India on the solid foundations of ability, integrity, virtue and religion. The approved liberality of the Honourable Court will therefore certainly be manifested towards this institution to an extent commensurate with its importance.

It would produce a most salutary impression in India, if the Court immediately on receiving this Regulation, were to order the Governor-general in Council to endow the college with an annual rent-charge on the revenues of Bengal, and issue a similar order to the Governor in Council at Fort St. George with respect to the revenue of Mysore, leaving the amount of the endowment on each fund to the Governor-general in Council, All those who feel any concern in the support of the British interests in India, and especially those whose fortunes have been acquired in the service of the Company, or whose connexions may now or hereafter look to this service for advancement, will undoubtedly contribute to the support of this institution. Under the auspices of the Court, it is hoped that a large sum might be raised by subscription in Europe. The Governor-general considered the college at Fort William to be the most becoming public monument which the East India Company could raise to commemorate the conquest of Mysore. He has accordingly dated the law for the foundation of the college on the 4th May 1800, the first anniversary of the reduction of Seringapatam.

The early attention of the Governor-general will be directed to the Mahomedan college founded at Calcutta, and to the Hindoo college established at Benares. In the disorders which preceded the fall of the Mogul empire, and the British conquests in India, all the public institutions calculated to promote education and good morals were neglected, and at length entirely discontinued. The institutions at Calcutta and Benares may be made the means of aiding the study of the laws and languages in the college at Fort William, as well as of correcting the defective moral principles too generally prevalent among the natives of India.

An establishment of moonshies and native teachers of the languages, under the control of the collegiate officers at Fort William, will be attached to the new college, and the young men will be supplied from this establishment instead of being left (as at present) to exercise their own discretion in hiring such moonshies as they can find in Calcutta or in the provinces.

These arrangements respecting the native colleges, while they contribute to the happiness of our native subjects, will qualify them to form a more just estimate of the mild and benevolent spirit of the British Government.

In selecting the Garden Reach for the site of the building for the new college, two objects were in the contemplation of the Governor-general; first, that the ordinary residence of the students should be so near that of the Governor-general as that he may have the constant means of superintending the whole system and discipline of the institution. The distance of 15 or 16 miles in this climate would often embarrass the communication. Secondly, that the college should be removed to some distance from the town of Calcutta. The principle of this object is sufficiently intelligible without further explanation; it is, however, desirable that the college should not be so remote from Calcutta as to preclude the young men from all intercourse with the society of that city. Advantages may be derived from a regulated intercourse with the higher classes of that society. The Garden Reach combines these advantages with many others of space and accommodation. The situation of the Writers' Buildings is objectionable on account of their being placed in the centre of the town; nor would it have been practicable in that situation (even if the Writers' Buildings could have been purchased on reasonable terms), to have obtained an area of ground sufficiently spacious for the new building.

As it will require a considerable time before the new buildings in Garden Reach can be completed, it is intended in the meanwhile to continue to occupy the Writers' Buildings, and to hire such additional buildings in the neighbourhood as may be required for the temporary accommodation of the students and officers of the college, for the library, the dining-hall, the lecture-rooms, and other purposes. It will be necessary to make some considerable purchases of books for the foundation of the library. The Governor-general will effect whatever purchases can be made with economy and advantage in India. Lists of books will be transmitted to England by an early opportunity, with a view to such purchases as it may be necessary to make in Europe; and the Governor-general entertains no doubt that the Court of Directors will contribute liberally towards such purchases. That part of the library of the late Tippoo Sultaun, which was presented by the army to the Court of Directors, is lately arrived in Bengal. The Governor-general strongly recommends that the Oriental manuscripts composing this collection should be deposited in the library of the college at Fort William, and it is his intention to retain the manuscripts accordingly, until he shall receive the orders of the Court upon the subject. He will transmit lists of the collection by the first opportunity.

It is obvious that these manuscripts may be rendered highly useful to the purposes of the new institution, and that much more public advantage can be derived from them in the library of the college at Fort William than can possibly be expected from depositing them in London.

Such of the manuscripts as may appear to be merely valuable as curiosities, may be transmitted to England by an early opportunity.

It is the intention of the Governor-general that the first term of the college should be opened in the course of the month of November, and the lectures on several of the languages, it is hoped, be commenced in the course of the ensuing winter.

With the aid of such temporary arrangements as may be immediately made, it is expected that many other branches of the institution may be brought into immediate operation, particularly those which relate to the expenses, morals and general studies of the young men. Fortunately for the objects of the institution, the Governor-general has found at Calcutta two clergymen of the Church of England eminently qualified to discharge the duties of provost and vice-provost. To the former office he has appointed Mr. Brown, the Company's first chaplain, and to the latter, Mr. Buchanan. Mr. Brown's character must be well known in England, and particularly so to some members of the Court of Directors; it is in every respect such as to satisfy the Governor-general that his views in this nomination will not be disappointed. He has also formed the highest expectations from the abilities, learning, temper, and morals of Mr. Buchanan, whose character is well known in England, particularly to Dr. Porteous, Bishop of London, and to Dr. Milner, Master of Queen's College, in the University of Cambridge.

With respect to the professorships, those which relate to the languages will be best filled in India, and the Governor-general entertains little doubt that he shall soon be able to fill them permanently in an efficient manner. In the meanwhile the most laudable zeal has been manifested by such persons in the civil and military service as are competent to assist the Governor-general in making a temporary provision for the discharge of the duties of these professorships. The persons properly qualified to fill certain of the other professorships must be sought in Europe. The institution will be so framed as to offer strong inducements to such persons, and the Governor-general will endeavour at the earliest possible period to secure the assistance of talents, learning and morals from Europe, adapted to the great purposes of this institution. It may be useful to observe in this place that the professors and native moonshies or teachers, will be prohibited from instructing any other persons than the students of the college. The object of this regulation is to prevent European parents resident in India from attempting to commence, or to complete by means of the new institution, the regular education of their children in India. It is an obviously necessary principle of policy to encourage the present practice of sending children, born in India of European parents, at an early age to Europe for education.

The Governor-general means to recommend that the Court of Directors should hereafter nominate all persons destined for the civil service, at any of the Presidencies in India, to be students of the college at Fort William. To each studentship (as has already been observed) will be annexed a monthly salary of 300 rupees, together with apartments and a common table. It will be for the Honourable Court to decide whether the ultimate destination of the student to the civil establishment of Bengal, Fort St. George, or Bombay, shall be specified in the original appointment to the studentship at the college of Fort William; it would certainly be more advantageous to the public service that no such appointment should be made in England, and that the ultimate destination of each student should be determined in India under the authority of the Government on the spot, according to the inclinations and acquirements of the students respectively. The improved state of the civil service at Fort St. George, and the indispensable necessity of introducing the same improvements into the service at Bombay will speedily render the civil service at each of those Presidencies no less advantageous and respectable than that of Bengal.

The Governor-general highly applauds the wisdom of the late order of the Court regulating the rank of the cadets for the artillery, according to the period of time when they may be respectively reported to be qualified for commissions, under the institutions of the academy at Woolwich. It would be a most beneficial regulation to declare that the rank of all students appointed to the college of Fort William in the same season should be regulated according to their respective progress in the prescribed studies of the college, and to the public testimonials of their respective merit, established according to the discipline and institutions of the college.

If the Court of Directors should approve the principles and objects of this institution, and should accordingly order the Governor-general to endow it with a rent-charge upon the land revenues of Bengal and Mysore, it would be a gracious act to relieve the civil service in India from the tax which the Governor-general intends to impose on the public salaries for the support of the college. The tax will indeed be very light, but the Court of Directors may probably be of opinion that such an institution as the present ought to be supported rather by the munificence of the sovereign of the country, than by any diminution, however inconsiderable, of the established allowances of the public officers.

(signed) *Wellesley.*

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(True copies.)
(signed) T. L. Peacock,
Examiner of India Correspondence.

East India House,
13 January 1854.

# SUPPLEMENTAL APPENDIX

TO

# REPORTS

FROM THE

SELECT COMMITTEE

ON

# INDIAN TERRITORIES.

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*Ordered, by* The House of Commons, *to be Printed,*
8 *August* 1853.

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1. *General Details as to Number, Distribution, Expense, &c.:*

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1. *Church of England:*

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The civil service should be thrown open to competition on the part of Europeans and natives, *Macpherson* 8368——Value of the lower class of civil appointments, *Marshman* 8634——Difficulty of finding natives of the high educational standard required for certain civil appointments, *ib.* 8635——The promotion of natives from the lower to the higher appointments would act as a stimulus to their exertion and good conduct, *ib.* 8647-8649——Necessity of an exclusive training of persons in this country for the civil administration of India, *ib.* 8679-8681——Extent to which it is desirable to retain an exclusive European civil service, *Halliday* 8815——General statements and suggestions relative to the working of the civil service, *App. to First Rep. p.* 500.

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*Civil and Sessions Judges Courts.* Suggested establishment of a civil and sessions judge's court in each Presidency, *Sir C. E. Trevelyan* 5101.

*Civilisation.* Secret revolution of opinion in progress among the native population of India, as tending towards enlightenment, *Rowlandson* 9765.

*Clergy.* See *Bishops. Chaplains. Ecclesiastical Establishment. Roman Catholic Clergy. Vicars Apostolic.*

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Administration of civil justice in the non-regulation provinces considered; opinion that it is more prompt and gives greater satisfaction than in the regulation provinces, 2175-2200. 2274, 2275——The system is generally that of arbitration, with a power of appeal, the latter being rarely exercised, 2176-2181. 2359-2362——When witness was in the non-regulation provinces, appeals from his decisions to the commissioner at Delhi were seldom or never made; further appeal beyond that to the commissioner to which parties can resort, 2181-2193——As regards the administration of criminal justice, it is on the whole well performed but is too lenient, and includes an excess of forms which often enable criminals to escape, 2194——Opinion that the lower orders are better contented under the British than under the native administration of criminal justice, *ib.*

Difficulty felt by witness when governor of Bombay in finding persons properly qualified as European judges or magistrates; causes to which attributable; remedies suggested, 2201-2235. 2296, 2297. 2306-2310——Incompetency of some of the magistrates or judges in the inferior courts, 2201, 2202. 2308-2310——Competent persons engaged in magisterial and revenue duties should be eligible for judgeships, 2206-2209. 2235. 2300——Great advantages of uniting at first the collector's duty with the judicial duty, 2207——If judges were selected from magistrates or collectors of revenue, the vacancies so occasioned should be filled by selecting men from the army, 2208, 2209. 2235. 2300——How far properly qualified judges might be obtained by selecting for appointments in India, those young men only who had especially distinguished themselves in learning and general ability, at Haileybury or elsewhere, 2210-2225——Greater proportion of able European judges in the North-western Provinces than in Bombay, 2226, 2227. 2235——Objections, on the score of smallness of salary, &c., to appointing judges in India from practising barristers in England, 2229-2234. 2352-2358.

Suggestions made by witness, when in Bombay, for revising the system of police, by blending the two descriptions in existence, and employing more generally the hereditary or village police as being the more efficient of the two; evidence in explanation and support of these suggestions, 2235-2272——Every district was intended to be placed under a military commander, 2235. 2237——Alteration proposed where a collector and magistrate

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Testimony to the morality and truthfulness generally of the natives of India, more especially of the Hindoos, 2278-2283. 2294. 2332-2335.——If allowed sufficient salaries, the natives might be made available for many high offices; evidence as to the limit up to which witness recommends their elevation, 2279-2295. 2301. 2315, 2316——Expediency of there being a power to confer small portions of land, &c. on native servants, as a premium for good services, 2284-2286. 2313, 2314——It is not judicious to elevate natives to seats in the council, 2287, 2288——Competency of the natives as principal sudder ameens, 2290, 2291——Suggested liberal payment of the native public officers, 2292, 2293. 2316.

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Generally speaking, justice is administered fairly in the native estates, but the rich are somewhat favoured, 2321, 2322——Inadequate pay of the subordinate civil officers in the British provinces; corruption consequent thereon, 2323, 2324. 2339, 2340——Confidence of the natives in the integrity of the European servants, 2327, 2328——Witness has never heard any want of confidence expressed as to the working of the Sudder Court in Bombay, 2341-2347——The decisions of the native judges are equal to those of the European zillah judges, 2348-2350.

Attempts made by witness to introduce the jury system in civil cases in the non-regulation provinces; general failure of these attempts; two or three assesors rather than ten or twelve jurors should always be employed as being less unattainable, 2363-2373——If it were possible in the Indian courts to take evidence orally it would be advisable to do so, 2374, 2375——Mode in which the appeal is conducted when the evidence is taken orally, 2376, 2377——Period for which an English barrister should be in India in order to become familiar with the manners and customs of the people, 2378, 2379.

The revenue system adopted in Bombay is the ryotwar system, and is most objectionable, 2382——Explanations as to the principle and working of the ryotwar system, 2383-2388. 2399-2401. 2404 *et seq.*——It mainly consists in a very minute and detailed assessment of land under individual cultivators, in small allotments, directly by the Government, 2383. 2387, 2388——It does not work well either for the Government or natives, 2383, 2384——The mode of assessment is in itself perfectly fair, but honest agents are wanting to carry it out, 2383. 2385. 2409-2413. 2421——Faulty working of the system as regards remissions to the ryots, 2384-2386.

The village settlement system of revenue laid down by Mr. Bird, in the North-western Provinces, has answered exceedingly well, 2389-2391——Rapid improvement which has taken place in the general condition of the North-western Provinces, since they have been under British rule, 2392-2398——Custom of the zemindars under the village settlement system to assist the ryots if their crops fail, 2399-2401.

Recommended establishment of the system of village settlement in lieu of the ryotwar system in Bombay, 2402. 2414-2416——Approval of the suggestion that the revenue taken from the zemindars or ryots be commuted into a quit-rent whenever it is practicable, 2404-2408——Favourable working of the ryotwar system when under the personal superintendence of Sir Thomas Munro; circumstances under which it was introduced by him into Bombay, 2417-2420. 2444-2446——Explanation as to the principle and action of the village settlement system; responsibility of the zemindars or heads of villages, 2422-2431——Approval of the system now being attempted in Bombay

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How far the ryots are better off under the native governments than in the British provinces, 2436-2439——Difficulty of drawing a correct inference as to the condition of the ryots, from the fact of the amount paid by them to Government, 2440-2443——Under the ryotwar system, the ryot is certain to retain possession of his land so long as he pays his rent and continues free from crime, 2447-2459——The tenure of land by the ryots under the zemindars is now equally secure, 2460, 2461.

Ambiguous language in some of the treaties between the native chiefs and the East India Company; great caution recommended in drawing up future treaties, 2462-2464——Any inconveniences to the Company resulting from such treaties must be submitted to, unless the chiefs consent to their revision, 2465, 2466. 2475-2477——By the spirit of the treaties generally, the native princes are bound to listen to the advice of the Resident; the interference of the latter must be regulated by his Government, 2467-2474——In case of civil war or domestic feud, it is compulsory by some treaties on the British Government to interfere; events now occurring at Bhawulpore may require such interference, 2472, 2473.

*Clive's, Lord, Fund.* Circumstance of the Company now paying the pensions intended to be provided for by Lord Clive's donation of 100,000*l.*, which fund has been long since exhausted, *P. Melvill* 88-91.

*Clubs.* Character of the native clubs in Lower Bengal, *Halliday* 8843, 8844.

*Coals.* The coals for the Bombay dockyard are all procured from England, and are almost as cheap there as in this country; abandonment of the attempt to use the coal from Borneo and Labuan, *Cursetjee* 1322, 1323. 1373-1378. 1381——General want of coal throughout India, *Bird* 5683.

*Coasting Trade.* The coasting trade is now quite free and open to foreign as well as British ships, *Prideaux* 5373, 5374.

*Cochin, Rajah of.* Improvements made by him in the roads of his territory over which the cotton is transported, *Wight* 5945.

*Cocoa-nut Festival.* Service formerly required from the principal civil officer of Surat on the cocoa-nut festival; concession obtained from Government by witness as to this obligation being complied with on the Sunday, *Carr* 9551-9555——Manner of celebration of the festival, *ib.* 9558-9560——No comparison can be made between the celebration of the cocoa-nut festival and that of May-day in England, *ib.* 9561-9565——The motive which prompts the attendance of Europeans at the cocoa-nut festival is one of curiosity only, *ib.* 9566. 9568. 9571-9573.

*CODIFICATION OF THE LAW:*

1. *Expediency of Codifying the different Systems of Law throughout India.*
2. *Suggestions for effecting this Object.*

1. *Expediency of Codifying the different Systems of Law throughout India:*

Desirability of a codification of the civil and criminal law of India, *Halliday* 1997——Witness is favourable to the recommendation made in 1829, that there should be a general code of laws, both civil and criminal, for the Queen's and the Company's courts, *Sir E. Ryan* 2126; *Sir E. Gambier* 2824; *Lewin* 3182; *Leith* 3350——Recommendation of the Law Commission that the Hindoo and the Mahomedan law should be codified, *Cameron* 2909——Difficulties at present experienced in dealing with cases to which those laws do not apply; urgent necessity of a positive law to obviate such difficulties, and to prevent the great amount of litigation which is now thrown upon the courts from a mere want of law, *Baillie* 3435-3440. 3460. 3469——Instance of a case of warranty in which, through a want of law, eight different opinions were given by judges, *ib.* 3436.

Ernest desire of the present Government of India to produce a simplification of our laws, *Marshman* 3514——Importance of reducing the system of law in India to greater simplicity, *ib.* 3545——A general code of civil and criminal procedure, applicable to all persons resident in India, which should include the present laws of the natives, would be a very great advantage, *Deane* 3687. 3689-3696——Witness does not advocate the adoption of any new civil code of laws for India, *Sullivan* 4940-4942——A criminal code to supersede the Mahomedan and Hindoo laws would be a great improvement, *ib.* 4943-4946.

2. *Suggestions for effecting this Object:*

Existence of very complete indices and digests of the several laws of the Company, as tending to forward a codification, *Halliday* 1998——The great difficulty in forming a code with reference to the natives would arise from the law of tenure, *Sir E. Ryan* 2126——Assuming the Legislative Council to be differently constituted, all the current legis-

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2. *Suggestions for effecting this Object*—continued.

lation of India may be undertaken by them, but witness considers them less competent than the suggested body of jurists in this country to codify the laws, *Sir E. Ryan* 2145-2148 ——Witness would approve of the amalgamation of the Supreme and Sudder Courts, before the laws are codified, *ib.* 2150——Suggestions for the framing of an English code of laws, to be applicable on simple principles to the whole of India, *Sir E. Perry* 2485—— Mode by which the Hindoo and Mahomedan laws of succession, &c. might be dealt with, *Sir E. Gambier* 2824.

The defects in the Bombay code of laws were proposed to be remedied by the Law Commission, by a universal penal code, *Cameron* 2906——Witness reads a passage from a report by Mr. Elliott and himself, dated 24 June 1847, upon all the suggestions and criticisms which had been made on the proposed penal code; adoption of the code strongly recommended therein, *ib.*——More extended and universal application of this code now contemplated by witness than in 1847, *ib.* 2907, 2908——Contemplated introduction by witness of the English law, with certain positive exceptions throughout British India, as being more advisable than waiting for a codification of the laws; reference to an act prepared by him on the subject in 1840, *ib.* 2922, 2923. 2935-2941——If the laws were codified at home, as suggested by witness, it would afford great facilities for generalising the administration of the law in each of the Presidencies, *ib.* 2963——Exceptions and distinctions to be made in points affecting the religion or peculiar customs of the Mahomedans and Hindoos, *Leith* 3350-3361; *Baillie* 3434; *Deane* 3682-3684.

Suggestions for a codification of the laws of India, both civil and criminal, which may apply to all India, and to all classes of people therein; practicability of this proposal, *Sir C. E. Trevelyan* 5101. 5140-5156——Slight portion of the Mahomedan and Hindoo law which it will be necessary to retain in the contemplated code, *ib.* 5101——Recommended appointment of a commission in this country of eminent jurists versed in Indian legislation, to carry out the proposed codification of the laws, *ib.*——Reference to the population of India subject to British rule, and the number of vernacular languages spoken by them; belief that the different languages would be no bar to the proper working of a general criminal code, *ib.* 5144. 5147——The proposed criminal code would also apply to the different religious sects throughout India, *ib.* 5148, 5149——The laws proposed by witness to be codified under one commanding system are merely the existing civil and criminal law of India, *ib.* 5155, 5156.

*See* also *Judicature,* 4. *Law Commission.*

*Coffee.* Tenure on which the European coffee cultivators hold land, *Dykes* 6538.

*Coimbatore Experiments* (*Cotton*). Witness was superintendent of the Coimbatore experiments for the cultivation of American cotton, *Wight* 5934-5936——Circumstances under which the experiments were discontinued, *ib.* 5937, 5938——Reluctance of the natives at first to take part in the experiments at Coimbatore, *ib* 5964, 5965——The ryotwaree system obtains in a modified form at Coimbatore, *ib.* 5966——Arrangements by which the cotton was conveyed from Coimbatore to the coast and thence to England, *ib.* 5970-5975——Cochin was used as the shipping port for cotton from Coimbatore, but Ponang and Calicut are equally available, *ib.* 5970.

*Coleroon Annicut.* Benefits conferred on Tanjore and Trichinopoly by the Coleroon Annicut, *Peacock* 8076.

*Collection of the Land Revenue.* Necessity of some efficient tribunal in Bombay under the Supreme Courts for affording redress in matters relative to the collection of the revenue, *Sir E. Perry* 2599. 2641-2648——Stringent modes of realising the land revenue in Bengal, *Prideaux* 5213——Mode of settlement and realisation of the land revenue in the North-western Provinces; sales very seldom take place; reasons of this, *ib.* 5218-5220——Remission forms no part of the system, *ib.* 5221——Arrears are very inconsiderable, *ib.* 5222——Covenanted officers employed to collect the revenue in Bengal and the North-western Provinces, *ib.* 5226, 5227——Uncovenanted officers employed, *ib.* 5228——Differences between the mode of collection in Bengal and the North-western Provinces, *ib.* 5229, 5230——System obtaining in the Presidency of Madras, *ib.* 5231, 5232——Also in Bombay, *ib.* 5233——And in the newly acquired territories, viz.: in the Punjaub, *ib.* 5234, 5235——In Scinde, *ib.* 5236, 5237——And in Sattara, *ib.* 5238.

Probable number of estates in Bengal brought to sale for arrears during the last ten years, *Prideaux* 5255——Circumstances which led to the adoption of the system of peremptory sale of lands for payment of arrears; decrease in the number and extent of sales consequent thereon, *ib.* 5290-5298——Estimates of the probable pressure of the land revenue in the North-western Provinces, in Bombay and Madras respectively, *ib.* 5299-5303——Great grievances complained of in the Bombay Presidency, particularly affecting the mode of realising the revenue, *Rustomjee Viccajee* 5540-5544——The mode of collection now administered in the North-western Provinces is the best that experience can suggest, *Bird* 5623——Explanation of the course pursued where under the village system

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system one individual becomes a defaulter, *T. J. Turner* 5770-5782——Cruelties formerly practised by native princes in enforcing the collection of the revenue, *Mangles* 6294 ——Circumstances under which the revenue was collected in Oude and Delhi at the beginning of this century, *ib.* 6295.

Suggested alteration in the present mode of assessing and collecting the land-tax both under the ryotwar and zemindar systems; saving which would be effected thereby, *Finlay* 7863——Reduction which may be effected in the expenditure on the collection of the revenue in the several Presidencies, more especially in Bombay and Madras, *Sir C. E. Trevelyan* 8066 (*Fifth Rep., Ev. p.* 47)——Natives should be more extensively employed in collecting the revenue, *ib.*——Amount of increase due to the improved system of collection of the land revenue, *J. C. Melvill* 8199——Impossibility of giving with any exactness a return of the real cost of collection of the Indian land revenue, *ib.* 8256-8259.

*See* also *Collectors of Revenue.* *Durbarrees.* *Judges*, 4. *Land Revenue*, 1. *Metcalfe, Sir Charles.* *Oude.*

*Collectors of Revenue.* Limited civil and criminal powers held by the collectors of revenue, who in all parts of India, except the lower provinces, fill the office of magistrates, *Hill* 1429-1434——The most important of a collector's duties in India are of a quasi-judicial character, *Halliday* 1863, 1864; *Leith* 3276-3283. 3302-3304——Reasons for considering collectors of revenue suitable persons for judicial employment, *Halliday* 2047——Great advantages of uniting at first the collector's duty with the judicial duty, *Sir G. R. Clerk* 2207——Promotion of collectors of revenue to judges according to seniority adverted to, *Sir E. Perry* 2704——Occasional transfer to the bench of revenue collectors, who in some slight way mismanage their offices; instance of a case where the collector had never been in the judicial department at all, *ib.* 2705-2707.

Suggestion that the power of European collectors over their servants should be much limited; nature of this power, *Lewin* 3028-3035——Statement as to the influence of collectors in corrupting the society throughout their districts, *ib.* 3206——Misconception prevalent as to the duties of a collector; statement thereof, and of his opportunities for becoming acquainted with the habits of the natives, *ib.* 3276-3283. 3297-3304——The decisions of the collectors are final, if there is no suit brought into the zillah courts against them, *ib.* 3282, 3283. 3307.

Peculiar species of jurisdiction given under Regulation II. of 1819 to collectors (specially appointed), of trying questions of La Khiraj lands, or rent-free tenures; objection to the functions of the collectors in these cases, *Leith* 3283-3289——There is an appeal from the decision of the collector to the special commissioner of revenue, the latter always being a person of very high character and ability, *ib.* 3283. 3290-3293——Just manner in which suits by natives against collectors are conducted, *Marshman* 3548, 3549. 3551, 3552——Expediency of a union of the offices of collector and magistrate in Bengal, as is the case in the North-western Provinces, &c., *ib.* 3587, 3588——Expediency of retaining the collectors in collectorates for a longer time, *Goldfinch* 6814-6816

*See* also *Judges*, 4, 5. *Magistrates.* *Muspratt, J. R.* *Native Officials*, 5.

*Commanders-in-Chief.* Authority vested in the Governor-general in case of any difference of opinion between him and the Commander-in-chief in India, *P. Melvill* 119-122——It would be very desirable if the command of the forces in the several Presidencies were occasionally given to officers of the Company instead of the Queen, as is almost exclusively the practice at present, *ib.* 170, 171. 199——Inexpediency of depriving the Commander-in-chief of his seat at the executive council, though he may rarely be present at their deliberations, *Halliday* 4323-4333——Opinion that no inconvenience would arise from the Commander-in-chief not being a member of council in the Presidencies, *Marshman* 4524-4527.

Witness contemplates that the Commander-in-chief should be sent from this country, and that the Governors be appointed from the civil service in India, *Marshman* 4528-4530——Consideration of the relative powers to be possessed by the Commander-in-chief and by the Governor in the minor Presidencies, supposing the latter to be without a council, *ib.* 4568-4578——Opinion that no want of harmony would arise between the Commander-in-chief and the Governor of any Presidency, supposing the latter to be without a council, and appointed by the Governor-general, *Sir C. E. Trevelyan* 5128, 5129. 5131——Reasons for giving the Commander-in-chief in India a seat in the council, though he might seldom occupy it; these reasons do not apply to the Commander-in-chief in the Presidencies, *ib.* 5132. 5139.

*Commanding Officers of Regiments.* How far the officers in command of regiments are efficient for their duties, *Grant* 1761-1764——Evils arising from the rule of seniority being so strictly carried out as at present, inasmuch as thereby old and infirm officers frequently obtain the command of a regiment, *ib.* 1762-1767. 1807-1810——Sufficiency of the present powers and authorities of the commanding officers of regiments, *ib.* 1790, 1791.

*Commercial Speculations.* Degree in which the Company's officers may become connected with commercial speculations, *Aylwin* 7037–7040——Evasion by the Company's servants of the rule prohibiting their engaging in trade, *ib.* 7117–7122.

COMMISSARIAT:

1. *State of Efficiency of this Branch of the Service.*
2. *Manner in which the Contracts are fulfilled.*
3. *Suggestions for an Improvement of the System.*

1. *State of Efficiency of this Branch of the Service:*

With respect to the Commissariat departments of Bengal and Bombay, the former is much the more efficient, *Sir W. Cotton* 224–235. 289. 318-321——The more frequent employment of the Bengal army than of the Bombay army beyond their own Presidency may account for the greater efficiency of their Commissariat, *ib.* 318-321——The Commissariat department at Bengal is composed entirely of European commissioned officers; multiform duties devolving upon them, *Burlton* 736–740. 787, 788——Those duties have been efficiently and economically performed both in times of war and peace, *ib.* 741, 742. 751——Improper pecuniary advantages have never been derived by any of the European officers from their exercise of the Commissariat, *ib.* 779——Each officer on the Commissariat enters into a money security, from which he is not released till he is out of the department, *ib.* 782, 783——The services of the civil authorities are frequently sought and found very useful in assisting to provide supplies, &c., *ib.* 789–798——Circumstance of the sepoys being in the habit of selling half of their provisions; amount of food allowed them, &c., *ib.* 822. 840–843——Examination passed by Commissariat officers before their appointment, *ib.* 823, 824.

The working of the Commissariat department in Bombay is similar to that in Bengal, except that the Commissary-general is not a member of the Military Board, *Hawkins* 888, 889——Testimony borne to the integrity of the officers of the Commissariat establishment, by the Commissioner appointed in 1851 to inquire into the working of that department, *ib.* 903-906——General statement of the rules and regulations under which military officers are appointed to the Commissariat; copy of the rules, which date from 1851, delivered in, and read; they are strictly enforced, *ib.* 907–909. 928–934; *First Rep. Ev.* p. 64——Efficient knowledge of the native languages possessed by the officers of the Commissariat department, *ib.* 932–934——Efficiency of the Commissariat adverted to, *Lord Gough* 1660.

2. *Manner in which the Contracts are fulfilled:*

Impositions practised by the native contractors or agents, *Sir G. Pollock* 584–587——The Commissariat is supplied by contract, the lowest tender being, as a rule, accepted; satisfactory working of the system as regards the quality of the provisions, &c., supplied, *Burlton* 743–763. 771 *et seq.*——As a general rule, the contractors have fulfilled their contracts satisfactorily; penalties to which they are subjected in case of breach of contract, *ib.* 799–812——The acceptance of the lowest tender at unremunerating prices, and the occasional consequent failure of the contractor, are attributable to the indiscretion of the Military Board, *ib.* 803–806——Redress provided for officers in case of their receiving short allowances under the contract, *ib.* 811, 812.

The system of the supply of provisions under the Commissariat of Bengal has been on the whole efficient, *Hawkins* 865, 866——System as regards the acceptance of contracts for the Commissariat supply of the army since the year 1848; orders of the Court of Directors on this point, delivered in, and read, *ib.* 913–916——Frequency of complaints as to the quality of the provisions furnished to the European soldiers under contract, *ib.* 918–923——Occasional forfeiture of contracts on account of their improper performance, *ib.* 920, 921.

The Commissariat always supplies the European troops, *Burlton* 848——The native troops are never provisioned by the Commissariat, except on their not being able to procure supplies from the bazaars or elsewhere, *Burlton* 844–847; *Hawkins* 943, 944.

3. *Suggestions for an Improvement of the System:*

Recommendation that in the Commissariat department native contractors be abolished, and their places filled by respectable European non-commissioned officers, *Sir T. M'Mahon* 371–375. 380, 381——Recommended employment of European serjeants, in lieu of native agents, for the better working of the Commissariat department, *Sir G. Pollock* 455–457. 520, 521. 584–587——More than half the present number of voluminous vouchers, necessary for the passing of the accounts, might advantageously be dispensed with, *Burlton* 780–783——Objection to the custom during war of entrusting the supply of the army to the good faith of a single agent, *Hawkins* 867, 868. 877–881. 940——How far witness agrees with the recommendations of a Commission of Inquiry which has lately reported on the Commissariat, *ib.* 870–875——Objections to the recommendation that during war each Commissariat officer of a division should render

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3. *Suggestions for an Improvement of the System*—continued.

a separate account of his transactions, *Hawkins*, 874, 875——Recommended removal of all commissioned officers from the department, which should be assimilated to that of the British Commissariat, *ib.* 900——The recommendations of the Commission on the Commissariat had not been carried into practice up to a recent period, *ib.* 910-912——Separate system of audit recommended for the Commissariat, *ib.* 917.

*See* also *Baggage Cattle. Baggage of Troops. Canteens. Commissary-General. Khelat, Rajah of.*

*Commissary-General.* It would be a great advantage if the Commissary-general were individually responsible for his department (as was the case some 20 or 30 years ago), instead of being subject to the Military board, *Burlton* 784-786. 838, 839. 870-882. 900-902. 941, 942——In Madras the Commissary-general has the entire control of his department; advantages of such control, *Hawkins* 890, 891.

*Committees of the Court of Directors.* Approval of the manner in which the revenue, the judicial and the military affairs of India are treated by committees of the Court of Directors, *Halliday* 4115-4118——The information collected by such committees should be discussed in the presence of the President of the Board of Control, and before the Chairman and Deputy-chairman of the Court have passed an opinion on the subject, *ib.* 4119-4121. 4125-4129——How far there is any disadvantage in the system of the chairs and the President of the Board forming their opinions on any subject before it is laid before the body of the Court, *ib.* 4142, 4143——In the course of business at the India House the initiative draft should proceed from the committee of the department, and might finally proceed from the Crown Minister, and be signed by him, *ib.* 4157-4161.

*Commodore, Commander-in-Chief.* See *Navy,* 1. *Persian Gulf.*

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*Contingents (Army).* The contingents furnished by the native states to the army of India amount to about 32,000 men; number provided by each state, &c., *P. Melvill* 130. 205-208.

*Contracts (Commissariat).* See *Commissariat,* 2, 3.

*Converts.* Some Hindoos of very respectable standing in society have embraced Christianity, *Robinson* 6482, 6483——Instances of natives of the first class becoming converts after leaving the Government schools, *Marshman* 8720; *James Kennedy* 9942. 9945——Practice that would be observed by a convert to Christianity succeeding to an estate partially appropriated to religious uses, *Marshman* 8748——Neither the bishops nor the clergy of the Establishment have directly promoted the conversion of the natives, *Halliday* 8866, 8867——Indifference of the natives to the conversion of natives, *Tucker* 9011, 9012; *Rice* 9895-9899——Attachment of native converts to the British Government, *Tucker* 9043——The only converts that are paid are those that are employed by the Missionary societies, *ib.* 9067, 9068.

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*See* also *Christianity. Lex Loci Act. London Missionary Society. Nassick. Tinnevelly.*

*Coorg.* Recommended restoration of Coorg to its former rulers, *Sullivan* 4809.

*Coorg, Ex-Rajah of.* Petition of John Epps, M.D., praying for justice to the Ex-Rajah of Coorg, *App. to First Rep. p.* 472.

*Coparcenary Mehals.* Minute by the Lieutenant-governor of the North-west Provinces, dated 25th September 1848, on joint and separate responsibility in coparcenary mehals, *App. to Fifth Rep. p.* 105-107.

*Cornwallis, Lord.* Explanation as to the land settlement of Bengal by Lord Cornwallis; great mischief inflicted by this measure; remedy proposed, *Marshman* 4509-4518.

*See* also *Bengal. Zemindars.*

*Corporal Punishment.* The discipline of the Indian army was deteriorated on the abolition of corporal punishment under Lord William Bentinck, but was restored again on the re-adoption of such punishment under Lord Hardinge, *Grant* 1759, 1760. 1798.

*Correspondence.* Suggestion that all useless correspondence between India and England be cut off, and that the home Government enter less into matters of detail, and pursue more steadily certain laid down principles of general policy and administration, *Sullivan* 4714, 4715——The correspondence of the subordinate governors with the Court of Directors should be greatly condensed and curtailed, all matters of importance being communicated instead to the Governor-General, *Sir C. E. Trevelyan* 5101. 5114—— The correspondence of the Directors with the Presidencies should chiefly pass through the medium, and be subject to the revision of the Governor-General, *ib.* 5101, 5113—— Proposal that abstracts only, and not minutes *in extenso*, be communicated by the subordinate governors to the Governor-General, *ib.* 5101. 5164-5171. 5175-5180——In special cases the papers in full might be required; belief that under the proposed system the Governor-General would have complete cognizance of every important case, *ib.* 5164-5171. 5175-5180.

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2. *Causes of the present unsteady Demand; Means by which it might be stimulated.*
3. *Exports of Cotton to China.*
4. *Feasibility of Competition with the United States.*
5. *Experiments instituted in the Growth of Cotton.*
6. *The American and Indian Plants compared.*
7. *Means of Transit from the Cotton-growing Districts to the Coast.*
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1. *Present Condition of the Cotton Cultivation in India: Improvements of which susceptible.*

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1. *Functions and Powers of the Court as contemplated under an improved System:*

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### *ECCLESIASTICAL ESTABLISHMENT:*

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2. *The Extension thereof considered.*
3. *Papers laid before the Committee.*

1. *Details as to the Establishment maintained by the Company:*

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*EDUCATION:*

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2. *Constitution and Proceedings of the Committee of Public Instruction.*
3. *Sums now devoted to Educational Purposes in India; their Insufficiency.*
4. *Expediency of adopting a System of Grants in Aid.*
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1. *Extent to which acquired by the Natives:*

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1. *Present System of Government adverted to:*

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Responsibility which would be vested in the Governor-general under witness's scheme of administration, *Sullivan* 5042; *Sir C. E. Trevelyan* 5182——In some respects it may be expedient to increase his powers over the Presidencies, *Sir C. E. Trevelyan* 5106. 5110——The Governor-general should have a veto upon the passing of all laws in India, 5112.

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*GOVERNORS OF PRESIDENCIES:*

1. *Suggestions as to the future Mode of Appointment and Powers of the subordinate Governors.*
2. *Recommended Appointment of a separate Governor of Bengal.*

1. *Suggestions as to the future Mode of Appointment and Powers of the subordinate Governors:*

Objection to the power exercised by the Court of Directors in regard to the appointment of the Governors in India, *Lewin* 3087-3094——With respect to the Deputy Governor of Agra, it is advisable that his appointment should rest with the Home Government, *Halliday* 4270-4276——Consideration of the power and control as regards appointments and patronage generally to be vested respectively in the Governor-general and in the Deputy Governors of Bengal and Agra, *ib.* 4273-4284——It would be well if larger resources were placed at the disposal of the Governors of the Presidencies, *Marshman* 4388—— Evidence to the effect that the Governments of Madras and Bombay should, like the North-Western Provinces, be placed in the hands of the ablest men in the public service in India, unfettered in any way by a Council, *ib.* 4402-4418. 4421 ——How far there might be any obstacle to this system in the existence of separate armies at Bombay and at Madras, *ib.* 4402. 4404——Expediency of the governors of the Presidencies being appointed for a much longer period than five years, *ib.* 4506-4508.

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2. *Recommended Appointment of a separate Governor of Bengal:*

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2. *Recommended Appointment of a separate Government of Bengal*—continued.

separate Governor for Bengal, *Sullivan* 4717——The proposed appointment of a separate Governor of Bengal will facilitate the administrative inspection of the Presidency, *Halliday* 7669-7671.

*See* also *Commanders-in-Chief. Correspondence. Councils. Government of India,* 2. *Public Works. Reports by Governors.*

*Graham, Right Honourable Sir James.* Recommended extension to India of the system of finance and accounts which has been adopted in England, founded on reforms in the Admiralty system by Sir J. Graham in 1832, *Sir C. E. Trevelyan* 8066 (*Fifth Rep. Ev. p.* 42.)

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Popularity of the army of India adverted to as being shown by the facility with which recruits are obtained; class of natives recommended to be recruited, 1777-1782. 1796 ——Since the introduction of percussion arms, the equipment of the military have been very efficient; expediency of the weight of the musket being reduced, 1783-1786—— Approval of the system of promotion by seniority as regards the natives in the Madras army, 1787——Satisfactory working of the system of invaliding and pensioning, 1788, 1789——Sufficiency of the present powers and authority of the commanding officers of regiments, 1790, 1791——Witness quite coincides with Lord Gough in his suggested alterations in the practice of furloughs, 1792, 1793.

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Greater efficiency of the irregular than of the regular cavalry; the officers are all selected by the Commander-in-Chief, 1817-1823——Advantages anticipated from the re-establishment of the retired list, as a means of providing for officers who have served their tour on the divisional staff, 1826-1829——Suggestion as to the best means of supplying the deficiency of officers in the regular native corps, and also of providing officers by selection for the irregular cavalry, 1830-1834.

Opinion that the power of selecting military officers for civil appointments should be continued, 1835——Necessity for officers on staff appointments being versed in the native languages; how far similar inducements are held out to officers in the Queen's service and in the Company's to acquire a knowledge of the native dialects, 1836-1839. 1849. 1858——Fair share of civil appointments given to the Queen's officers, 1839—— Advantages anticipated from the establishment of railways in India as regards the health and efficiency, &c. of the army, 1841-1843——The confidence and attachment existing between the European officers and the natives are less cordial than formerly; causes to which attributable, 1844-1857.

*Grant, Robert, the late.* Petition of F. H. Lindsay and Rev. J. Kendall, executors of the widow of the late Robert Grant of Cawnpore, praying for a tribunal to investigate and determine certain claims, *App. to First Rep. p.* 511.

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*Grazing.* Facilities in the Tirhoot district for grazing cattle, *Brodie* 7459-7463.

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*Habeas Corpus.* Injuries inflicted on British subjects in the Mofussil, from the want of the right of *Habeas Corpus*, it being in the discretion of a native judge to arrest any one he pleases, *Jeffreys* 7722-7724. 7732-7742.

*HAILEYBURY:*

1. *How far expedient to retain this Institution.*
2. *Present System of Instruction, &c.; Alterations suggested.*

1. *How far expedient to retain this Institution:*

With examinations sufficiently strict, such an institution as Haileybury is very necessary, *Sir G. R. Clerk*, 2228——Belief that the civil service has retrograded rather than advanced under the College of Haileybury, *Lewin* 3187——Evidence as to the advantages of the system of education and training pursued at Haileybury, *Leith* 3364-3377——Reasons for retaining Haileybury; its advantages as a means of educating and training over Oxford or Cambridge, *ib.* 3365-3377——Effect of the association at Haileybury in enabling young men to withstand subsequent temptation in India, *ib.* 3368, 3369. 3394.

Opinion that the necessary education might be found elsewhere as well and as conveniently as at an institution organised for the purpose, *Halliday* 4179-4184. 4188-4203——If it be considered expedient to retain any special place of education for candidates for employment in India, Haileybury is very suitable for the purpose, *ib.* 4205——Haileybury should be abolished altogether, *Macpherson* 8368——The plan of appointing civil servants embodied in the proposed Bill, appears to supersede the necessity for their resorting to Haileybury, *Wilson* 8518. 8544-8547——Provided the penalties at Haileybury were strictly enforced, the present system of examinations guarantees the necessary qualifications for the Indian service, *ib.* 8541-8543.

2. *Present System of Instruction, &c.; Alterations suggested:*

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*HAILEYBURY*—continued.

2. *Present System of Instruction, &c.*—continued.

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*See* also *Judges*, 4, 5. *Vernacular Languages*, 3.

*Hall, Captain William Hutcheon, R. N., F. R. S.* (Analysis of his Evidence.)—Post captain in the Royal Navy, 1197——Commanded the "Nemesis" throughout the Chinese war, 1198-1200——Testimony to the general efficiency of the Indian navy, 1201-1211——Mode in which the "Nemesis" was officered and manned; there were a few Chinese, but no natives of India, on board, 1203, 1204. 1213-1219. 1232, 1233. 1269——There were some native seamen in the other vessels of the Indian navy employed in the Chinese war, 1205, 1206——Superiority of the Bombay marine over the Bengal navy, as regards the qualifications of the officers, 1208, 1209——The "Nemesis" did not belong to the Indian navy, but was sent from England under secret orders with certain instructions from the East India Company, 1212——Number of guns on board the "Nemesis," 1220——Uncertain character of witness's authority as captain, the vessel being completely under the merchant system, 1220-1226.

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*Hall, Captain.* Meritorious services rendered by Captain Hall, when serving in the Indian navy, adverted to, as showing that he was fully entitled to ample rewards, which, had he been serving in the Royal Navy, he would probably have received, *J. C. Melvill* 1951.

*Halliday, Frederick James.* (Analysis of his Evidence.)—Period and nature of witness's services in India, 1622——Respects wherein the present judicial system of India is most defective, 1623, 1624——Rapid progress made of late years in the improvement of the system, 1624. 1632——A summary jurisdiction in small cases, with less power of appeal is especially desirable, 1624-1626. 1641——It is also very expedient to increase the salaries of the moonsiffs, 1624. 1626, 1627. 1629-1631——Explanation as to the mode of procedure in the moonsiffs' courts, 1625——The Legislature of India is the proper authority to alter the present working of the judicial system, 1626——Strict examinations passed by the moonsiffs before appointment to office, 1628-1632——Mode in which the qualifications of moonsiffs for promotion become known to their superiors, 1631.

Explanation as to the course of appointment of European or covenanted civil officers, 1633——Approval of the appointments of magistrate and collector of revenue being vested in the same individual, 1634-1636——Condemnation of the practice of removing European judicial authorities from one province or district to another; remedy now being adopted for this evil, 1637-1639——Suggestion that in cases of special merit, native judges be considered eligible for receiving some large prize as an object of hope and emulation, 1640——Beneficial working of the Small Cause Court, at Calcutta, adverted to, 1642——Contemplated formation of similarly constituted courts throughout India, 1642-1644.

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*Halliday, Frederick James.* (Analysis of his Evidence)—*continued.*

[Second Examination.]—How far prejudices arise from the duties of the European judges of the zillah, being mainly those of superintendence and control, and from their having no practice in hearing primary cases, 1859, 1860——Inexpediency of confining the judicial servants entirely to the judicial department; experience in other matters desirable in them, 1861–1864. 1885, 1886——The most important of a collector's duties in India, are of a *quasi* judicial character, 1863, 1864——Further opinion as to the desirability of summary decisions in the judicial business, 1865.

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[Third Examination.]—Further reference to the police system; suggested alterations therein as regards the village chokeydars, and the salaries of the subordinate native officers, &c., 1922, 1923——The administration of justice by the covenanted or English judges in the regular civil service, is not so successful or satisfactory as it ought to be; gronnds for this statement, 1924–1926——Objection to the judges being chosen by seniority rather than by selection, 1924–1937. 1940. 1976, 1977——The system of appeal is a further point in civil cases that needs amendment; suggested alteration in the practice, 1924——There is every disposition on the part of the Government to reform what is wrong in the civil service, 1925, 1926.

The administration of criminal justice is on the whole more satisfactory than that of civil justice, but is nevertheless capable of reform, 1927——The tedious manner in which cases are heard, consequent on the system of appeal, should be remedied, *ib.*——It would be an improvement if the judge took his own notes of each case, and if those notes were considered a sufficient record for the court of revision, *ib.*——Witness further suggests the use of juries in criminal cases; how the jury list might be formed; wherein the working of the system should differ from that in England, 1927–1933.

With respect to the Sudder courts, the selections of the judges have of late years been very carefully made, 1933——These courts at present stand high in public estimation, *ib.*——Suggestion that an English judge be placed permanently at the head of the Sudder courts, *ib.*——The constitution of the courts should also be changed by the appointment of natives to the bench; expediency of such appointment, *ib.*——Circumstance of the natives of India frequently failing, when they become of mature age, both in a moral and intellectual sense, 1933, 1934——There are several native barristers in the Sudder courts who practise in the English language; explanation on this point, 1934.

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Witness attributes the failure of the Law Commission to its having formed no part of the Legislative Council; if revived, it should be incorporated with the latter, 1941–1943——Constitution and working of the Legislative Council; suggested changes therein, 1942, *et seq.*——High official and legal authorities proposed to be introduced therein, 1942—— Statement of objections to the admission of natives to the Legislative Council; influence at present exercised by them over the framing of laws, &c., 1942. 1944, 1945. 1957–1973——The fourth or legislative member of Council, appointed as at present by the Crown, should still be retained, and should have increased powers and influence by being made an executive member of the Council; extent of his powers at present as regards the perusal of papers, and the statement of his opinions thereon, adverted to, 1946–1956.

Justification of the abrogation by the Government of certain Hindoo laws and customs which are evidently contrary to the principles of justice and humanity, 1957–1973——

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*Halliday, Frederick James.* (Analysis of his Evidence)—*continued.*

Mediocrity of the zillah and sessions judges adverted to; gradual improvement therein of late, 1974, 1975——As regards juries they should not be paid for their services; it should be compulsory on the judge to empannel them, 1978, 1979——In suggesting the appointment of an English judge to preside at the Sudder Dewanny Court, witness contemplates the abandonment of the Supreme Court and the creation of another jurisdiction for Calcutta, 1980——Average yearly amount of the emoluments of a barrister in the Supreme Court of Calcutta, 1981.

[Fourth Examination.]—Further evidence in explanation and in favour of the suggestion that an English judge be placed permanently at the head of the sudder courts in each of the Presidencies, 1982-1988——Possibility of transferring the litigation of the Supreme Court to the Sudder Dewanny Adawlut if differently constituted; there should, however, still be a subordinate civil court at Calcutta for the administration of the English law, 1982, 1983. 2088-2090——Opinion that a court constituted of an English and native judge carefully selected, and of some of the superior judges in the Company's service, might serve as a court of final appeal, the same being much wanted in India, 1983-1988. 2034. 2036. 2090. 2099——Explanation of the law now administered in the Mofussil in the Company's courts, both civil and criminal, 1989-1990. 2037-2039.

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2. *Suggestions for the future Constitution, and Working thereof.*

1. *Defects in the present System:*

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I.

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*IRRIGATION:*

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3. *Means afforded by Government towards providing Irrigation.*

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3. *System of Seniority followed in appointing to Judgeships; Objections thereto.*
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*JUDICATURE*:

1. *Present System obtaining in India.*
2. *Its Defects.*
3. *Testimony to the Impartiality with which the Law is administered.*
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1. *Present System obtaining in India:*

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1. *Explanation as to the Non-adoption of the Measures proposed by the Commission.*
2. *Suggested Means by which their Recommendations may be duly considered and enforced.*

1. *Explanation as to the Non-adoption of the Measures proposed by the Commission:*

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2. *Suggested Means by which their Recommendations may be duly considered and enforced:*

There are various measures which the Law Commission considered and reported on, and which are mentioned in a petition presented to the House of Commons by Mr. Cameron, *Sir E. Ryan* 2114——The object of such petition was that these measures should be submitted to some competent jurists in this country, who might decide upon their practicability or usefulness, *ib.*——Evidence in support of this petition; suggestions for the formation of a body of jurists from members of the Law Commission, and from retired judges of the Company now in England; their competency to draw up a complete code of laws for India considered; part to be ultimately taken in the matter by the Legislative Council, *ib.* 2115-2122; 2146, 2147——In preparing a criminal code, instead of following the terms of the Act of Parliament, the Law Commission acted under the instructions of the Government of India, *ib.* 2149.

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*Law of Contracts.* Practical adoption, at present, by the natives, of the English law of contracts, *Sir E. Perry* 2485——As regards contracts, witness sees no necessity for having a special law, *Leith* 3351——Inapplicability of the English law to cases of contract, &c. between the natives, *Baillie* 3437-3440——Suggestion that any new law of contracts for India be founded on the Mahomedan and English laws, but mainly on the former, *ib.* 3437, 3438——Reasons for preferring the Mahomedan to the Hindoo law in founding a law of contracts which may be applicable to all the natives, *ib.* 3437. 3437*——A law of contracts is all that is required in the legal administration of India, *ib.* 3438——Difference between the Mahomedan and the English law of contracts; the Hindoos have scarcely any law upon the subject, *ib.* 3465.

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*Law Schools.* Recommended establishment of schools of law in the several Presidencies, *Sir E. Gambier* 2826, 2827. 2852. 2866.

*Law of Succession.* See *Hindoo Laws and Customs.* *Lex Loci Act.*

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LEGISLATIVE COUNCIL:

1. *Present Constitution and Powers adverted to.*
2. *Imperfections thereof; Remedies proposed.*
3. *Inexpediency of admitting Natives to the Council at the present Time.*

1. *Present Constitution and Powers adverted to:*

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1. *Working of the Police System in several Parts of India:*

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1. *Present working of these Regulations; how far justifiable.*
2. *Stricter System suggested.*

1. *Present working of these Regulations; how far justifiable:*

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3. *Evidence qualifying such Objections.*

1. *Account of the System and of the Principles on which carried out:*

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2. *Evidence to a contrary Purport.*
3. *Evidence in favour of or against the Abolition or Reduction of the Duty.*
4. *Mode of levying the Salt Duty.*
5. *How far the Company possess a Monopoly of Manufacture; whether expedient to throw it entirely open.*
6. *Price of Salt; Principle on which fixed.*
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6. *Price of Salt; Principle on which fixed:*

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10. *Other Evidence of a general Character on this Subject:*

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*SUDDER DEWANNY ADAWLUT:*

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1. *Constitution and general Working of this Court:*

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